all vnto the best/and praye for the olde wretched brother of Syon Rycharde Whytforde.

The ghostly chylde.

Syr I haue nowe done as you commaunded, and all is in prynt.

The ghostly father.

[illegible] lde, [illegible] owe [illegible] sson most profytable for you, that is/ to make you prest and redy to dye and departe this lyfe. And howe you shall nat feare deth/but haue a dayly exercyse and experyence therof as foloweth hereafter.

Imprynted by me Johñ Waylande/ at London within the Temple barre/at the sygne of the blewe Garlande. Anno. M. D. xxxvii.

BRITISH 23 JY 72 MUSEUM

1 2 3 4 5 BRITISH 1 MUSEUM 2

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BRITISH 23 JY 72 MUSEUM

1 2 3 4 5 BRITISH 1 MUSEUM 2

A dayly exercyse and experyence of dethe / gathered and set forth, by a brother of Syon Rycharde Whytforde.

¶ Unto the deuout redets.

BRITISH MUSEUM

IN our lorde god, & moost swete sauyour Jesu salutacyon. This lytle tretie, or draght of deth, dyd I wryte more then .xx. yeres a go/at the request of the reuerende Mother Dame Elizabeth Eybs/ whome Jesu perdon/the Abbes of Syon. And by the oft callyng vpon/and remembraunce of certeyne of hyr deuout systers. And nowe of late I haue ben compelled (by the charytable instance and request of dyuers deuout persones) to wryte it agayne & agayne. And bycause that wrytynge vnto me is very tedyouse: I thought better to put it in print / wherunto I was the rather moued / that I perceyued by the prynters: you haue thankfully

taken suche other poore labours: as we before haue sende forth. Rede this I pray you ones ouer & after as you lyke it is but very short: and therfore haue I not deuyded it into chapytours: but only into .ii. partes. In the fyrst parte wherof is intreated of the fere / or drede of deth to be excluded, exiled, and vtterly put awaye. In the .ii. parte is put forth. The dayly exercyse and experyence of deth.

Of the dayly exercyse of deth the fyrst parte, whiche is of the feare or drede of deth / to be excluded, exyled and to vtterly be put away.

REuerende Mother, and good deuout sisters: you haue (many & oftentymes with great instance) requyred me to wryte vnto you some breue / or short lesson of deth,

and howe you shulde prepare and ordeyne your selfe daily therunto. This lesson is very short & playne after saynt Augustine: for he sayth, the best lesson and the best meane to dye well: is well to lyue. For who so well lyueth (saythe he) may nat euyll dye. Then done, we lerne to dye well / whan we lerne well to lyue/and that lesson can you teche me better thā I you. For you haue longer vsed the crafte: and gyuen more dilygēce therunto. Notwithstandynge somwhat in parte to satisfye your deuout myndes: somwhat / after our poore vnderstandynge: shall we say. But fyrst (as semeth vnto me) it is necessarye & spedefull that we inforce and gyue dilygence to auoyde, exclude, exyle, and put ferre away: that chyldysh vayne and folysh feare, and drede of deth, that many persones haue: for doubtles it is both vayne and folye:

De tēpore serm. li. c. xxxix.

folye: to feare & dzede that thynge: that by no meane, may be auoyded & yet some persones ben so a frayde of deth/ that they shzugge, tremble and quake, whan they here speke therof: and renne oz departe out of company / bycause they wyll nat here tell of dethe. And to excuse theyz folye they take auctozyte of Aristotle the great Philosophour: that sayth: that of al terryble thynges, deth is moste terryble/ & ouer that our sauyour byfoze his passyon, was afrayde of deth, and naturally dyd abhozre it: foz ỹ payne therof. Saynt Paule sayth also/ ỹ we wolde nat be spoyled of our bodyes / and yet wolde we haue the clothynge of immoztalyte vpon whiche/ and apon lyke auctozytes they cõclude that deth is peynfull, and therfoze to be feared and dzed. Foz declaracyon hereof: you must vnderstande that the dzede of deth

iii. Ethicozũ. ca. i. tra. ii. M. xxvi. d. Mar. iiii. d. L. xxii. T. ii. Lo. v. a.

may be taken. ii. wayes, for. ii. causes/ one for the payne that is in the departynge of the soule / and the body by deth. And an other waye/ or cause: for the vncertente of the houre of deth and of the state of ỹ pson in that houre, or tyme. This feare & drede of deth shulde euery person haue euery houre. But as vnto the fyrst feare that is for the drede of ỹ payne in deth, that feare is vayne. For in deth is no payne, or ryght lytle to be feared/as after we shall shewe. Arystotle sayth in dede: that deth is terryble & feareful / but that is vnto them alone (sayth he) that doubt of any other lyfe after this present lyfe. yet say they: that euery man doth abhorre and lothe dethe: and dothe what he can, to auoyde deth/and to prolonge lyfe / and that is generall in all lyuynge thynges/vnto that I say, that nature dothe worke/and cause

Arbi su. At

Obiection.

Answere.

cause in all thynges: the appetyte and desyre to be contynued and to endure: and last for euer/and therunto dethe infors as muche as nature may / other in them selfe or in theyr frute and kynde. But therof doth nat folowe that any peyne is in deth: ne any feare or drede to be takyn therfore. As by example of trees and frutes as well as of sensyble bestes. The trees when they were olde, don naturally put forth newe sprynges from the rote: and the frutes: when they be grene and yonge: wyll nat departe from the tree: nor the sedes from the herbe/ or grayne, excepte vyolence: but when they ben full rype/then wyll they naturally of them selfe / and by them selfe departe without any vyolence. So is it in man: after a lyke maner: that when the person is in nature yong: grene, lusty, and stronge / and in the body confor-

myte/and lyke state of complexcy-
ons:deth is then horrible hugsum,
and fearefull vnto the persone by-
cause it is then vyolent.But when
the persone is full rype: that is to
say/worne by age,or sekenes,vnto
the point of deth.Then is nat deth
vnto that person,any thynge loth-
some,fearefull,ne peyneful/but ra
ther swete,pleasant,and desyrous:
and so sayth Arystotle in his boke
Phi. v. of naturall philosophye.Mors se-
num, dulcis est. Juuenum vero:
violenta. The dethe of aged per-
sones(sayth he)is swete and plea-
saunte/but the dethe of yonge per-
sones:is vyolent and greuous/yet
say I: that the feare is nat for the
peyne of deth in departynge of the
soule.For then is no peyne/but all
the peyne is in the sekenes disease/
and affliccyon before dethe. For
the persones that (as I sayde)ben
worne or wasted vnto the poynte:

done

done dye, and departe this life: nat only without sorowe or peyne: but also with gladnes, swetnes, and pleasure. And so sayth ỹ same philosophour Arystotle in an other boke. And so dothe also an other greate philosophoure / and lerned Tullie. And I dare well say, that in dethe is lesse peyne vnto suche persones: then is in the prycke of a pynne, or nedyll vnto a whole persone. The feare than that our sauyhad before his passyon / was nat for the peyne of deth: but it was of the fraylte of our nature in his carnall flesshely parte for the paynes that he knewe wel shulde precede / and go before dethe. And ỹ peyne doth our sensualyte / and our carnall parte / alway abhorre / & feare naturally: all though in some persones more / and some lesse. For you may se in experyence / that some psones ben redy to swone or talme /

Aristot. de vita & morte. & Cicero. i. Tusc.

yf they se an other ysone sore woũ-
ded/blede, or put vnto great pey-
nes / & some done shake for feare/
whã they here tell howe some other
persones shal be racked, and strey-
ned. And some persones wyll ab-
horre to loke vpon the instrumen-
tes, or ingyns of tourmentrye: as
chyldren whan they se the rodde, or
whyppe. Deth therfore is nat to be
feared / nor dredde for any peyne
that is therin. Many done dye, &
departe this lyfe: nat onely (as we
sayd) without peyne/but also with
desyre, and pleasure. Which thyng
we haue before, proued by auctory-
te/and good reason/wyll conclude
the same. For yf peyne be in dethe/
that peyne muste nedely be / other
in the body, or in the soule. But in
the body (at the poynte of dethe) is
no peyne. For than ben all the sen-
ses and wyttes of the body: wher-
by he shulde feale peyne or pleasu-
re/gone

Probacy
on by rea
son.

re/gone and departed: & the bodye than in ſuche caſe (as for kealynge peyne) as whan it is full dede. And as vnto ỹ ſoule/deth is nat peyne=full but rather pleaſant, and ioy=full/as a perſon that long had ben in pryſon/and then were ſodenly louſed and put at lyberte. For (as ſaynt Ambroſe ſayth. The ſoule is in pryſon/whyle it is in the body, & therfore is it glad to be delyuered by deth. And to ſaye trothe, whan the poynt of deth approcheth and draweth nere bothe the partes (in maner) ben glad to depte in ſoũdre/ that is to ſaye, the ſoule from the body/& the body from the ſoule/as by exaple of. ii. marowes or. ii. ſuche perſones that muſte nede la=bour bothe to gether vnto ſuch an effecte/& purpoſe/as can nat come to pas and be fulfylled by one of them alone/then at nyght, or when theyr purpoſe is ended, they ben gladde,

De bono moꝛtis.

Marowſe they cal in the coũtre. ii. houſbãdmen that done tyll their lãde togethes

wher the tone is nat able therũto a lone with out helpe

gladde, to depart vnto theyr owne
pzopze whomes, logynges and pla
ces. So is it of the soule, and the
body / that here as. ii. marowse oz
mates done labour to gether as in
an eryle oz straunge countrey (foz
as saynt Paule sayth) non habem⁹
hic ciuitatem manentem / we haue
nat here (sayth he) any cytie oz dwel
lynge place / and whan that labour
of them bothe to gether hathe ful=
fylled the course of nature vnto the
periode / & poynt assygned of god /
than done they gladly depart eue=
ryche towarde his pzopze whome /
that is, the bodye vnto the erthe,
from whens it came. And the soule
vnto heuyn / except it be letted with
any synne, which may neuer entre
into heuen. Thus haue we pzoued
vnto you bothe by auctozyte and
by reason / that in deth is no peyne,
and so that no feare shulde be ta=
ken of any, oz foz any suche peyne.

Gene. iii. d.

yet

yet shall I go forther, and proue ẏ same by experyence. For lady experyence hath shewed oftymes / vnto many persones, that in dethe is no peyne. For some persones haue ben in traunce / that for the tyme haue had a large experyence of dethe / whan the body was so desolate of the soule / ẏ the body felt nothynge ne any thynge perceyued by any of the senses, or wyttes / and yet hath the soule (in the same tyme) sene / & perceyued the state of heuen, hell, or any other place. Saynt Paule was so in suche rapte / ẏ he coulde nat tell him selfe whether the soule was in his bodye, or nat. And that was a large and nere experyence of dethe / but yet nother he, ne any of those so takyn in traũce, or rapt / haue made any mencyon of any peyne in theyr rapte: ergo there is no peyne in deth. Swonynge also or talmynge / is (in maner) a dethe / syth

Probacyon by experyence

ii. Cor. xii. a.

ſyth the body(for that tyme)is deſ-
tytute/and voyde of all the wyttes
and ſome in ſuche ſwones, talmes,
done expyre, dye, and departe this
lyfe. yet thoſe that done ſuruyue/
recouer, & lyue agayne / done euy-
dently ſhewe what peyne they had,
or ſuffred/that ſo departed in theyr
ſwone, or talme/but they confeſſe/
and ſay playnly: they felte no ma-
ner of payne / but rather a greate
eaſe of all peynes: ergo in dethe is
no peyne. Some ſones alſo haue
expyred and dyed ſleppynge(which
I doubt nat)ſhulde haue ben wa-
ked, yf a pynne or a nedell had ben
thraſte, or put through theyr eares
or yf fyre had brent theyr fynger /
ergo no peyne in deth. Let vs yet
go vnto a forther experyence of
deth. Lazare brother to Magda-
Io. xi. d. lene and Martha (as the Goſpell
ſheweth)was dede. iiii. dayes, and
yet reyſed by our ſauyour(& many
haue

haue ben reysed by myracle. I knewe, and spake with one suche my selfe. But nothynge haue I herde / or redde of any peyne that any of them suffre in dethe / ergo, no peyne in deth, and so doth saynt Ambrose plainly / affyrm in a boke that he wrote of the goodnes and profyte of dethe. The feare (sayth he) that the frayle persones haue of dethe / is rather by ỹ opinyon that they conceyue of deth / then for the selfe deth. Bycause they haue sene, or herd tell of many great paynes, syckenesses, and passyons ỹ many done suffre before theyr dethe / and that causeth theyr frayle flesshe to abhorre, and to lothe deth / bycause of those peynes and greues. And specyally suche persones as haue a loue inordynate vnto the vayne pleasures of this present lyfe. And those also, that i a whole body, haue a sycke soule / & foyled conscyence & moste

Amb. de bonomor tis c. ii. li. de Cain et Abel. cap. x.

De bona mortis. cap. viii.

moste done they feare dethe, that halte and ben faynte in the faythe. And no meruayle thoughe suche maner of persons do feare, & drede deth. For (as ẏ lerned Cicero sayth) yf theyr lyfe had nothynge cõmytted ne done/that were to be feared, they shulde of dethe haue no drede: wyse men done feare synne, whiche is the acte/and dede of quycke, and nat of dede persones. We shulde (sayth saynt Ambrose) feare & drede our life/the actes and dedes wherof, done appertayne and belonge vnto our selfe/ and ben ĩ our owne power and at our owne will/& nat feare dethe ẏ is nother in our wyll, ne power. For whether we wyll or nat: that is/wyll we, nyll we expire/and dye/nedely we must. Than (as we sayd before) as the wyse mã Seneke saythe / it is great foly to feare and drede that thynge / that by no meane maye be escaped ne auoyded.

In tus. vbi sup.

De bono mortis. vbi supra.

De remedis fortuit eorũ & Cice. vbi supra.

auoyded. And who so euer wyll re-
mayne in suche feare or drede, shal neuer lyue in quietude and rest of
mynde. Wyse men sayeth Cicero/
done nat feare dethe/ but rather
done they contemne, dispyse dethe/
& set nought therby/ which thynge doubles, doth moch auayle, & pfet,
cōfort, & strength any person whan
so euer deth shall approche, drawe
nere, and happe vnto hym/ specy-
ally if he be a feythfull christyane.
For who so euer nat onely bycause
deth is necessarye, and can nat be
auoyded/ but also bycause that in
deth is nothyng to be feared/ doth
dispyse & set nought by deth/ that
person/ sayeth he/ shall for a surete
haue a great succoure and helpe,
here to lyue quietly/ and whan the
tyme shall come, to receyue dethe
gladly/ and after this present lyfe
ioyfully to lyue/ and blessedlye.
Note here howe great courage

Cicero vbi sup.

In tusc. vbi sup.

Cicero vbi sup.

and conforte this pagane gyueth men, to dispyse / and nothynge to feare dethe. Well syr, say you / this is soone sayd, or soone spoken. But yet is nat dethe so soone dispyled / ne so lyghtly set at nought. For we se, & beholde many men / that shuld haue stronge hertes, & more boldnes than we women, and such also that ben taken, & supposed for wyse & well lerned men / that ben moche affrayde of deth. Ah good systers / you muste consyder and call vnto mynde / that men ben made of the same metall, that women ben / and y amonge them some ben as feynte herted as women / & therfore take no hede vnto them. For although a bolde and hardye herte do moche helpe vnto the contempte, and dispisynge of dethe / yet maye you by the examples and counsels of holy fathers / ingender & make in your selfe a more stronge boldnes and

Cicero i tuscu. vt supra.

hardynesse

hardyneſſe ſpirytuall therunto / & ſpecially by conſorte and counſell of holy ſcripture / whiche, as a phiſicyon, dothe cure ỹ feynt and feble hertes, withdrawethe all vayne & frutles cures and cares / and delyuereth the frayle herte / from the delectable poyſon of all worldly & fleſhely pleaſures / and ſo putteth awaye all feare and drede. Reaſon also, as they ſaid Cicero ſaith, doth nat lytle auayle vnto the cõtempte of dethe, whiche as it were by certayne preceptes, or reules doth cõfirme / & reyſeup the feynt cowardouſe herte. But aboue & beyonde all thinges, whole and pure fayth, ſtronge and ſtedfaſt hope and perfecte feruent charyte / done moſte helpe thereunto. For theſe do nat onely exple, exclude, and putte awaye all feare and drede of dethe with the mooſt hyghe contempte therof / but alſo done ingendre and Tibi cup.

gette a feruent couetous desyre of
Philip. i.c. dethe. Saynt Paule vnto wytnes
sayenge. Cupio dissolui, et essem cū
Christo/ I couet, sayeth he, and de-
syre / to be dissolued and departed
from this lyfe, to be with Chryste/
for faythe dothe teche, assure, and
gyue certayne knowledge of an
other lyfe to come after this lyfe
which shall be more pleasaūt with-
out cōparacyon, than this lyfe is.
Amb. lib. li. de. Caī et Abel. capi. x. Augusti. Catho. For to say trouth in this lyfe is no
maner of pleasure, without some
maner of passyon or payue goynge
before, or folowynge after. And
therfore saynt Augustyne sayet / it
shulde rather be called a deth than
a lyfe/ & contrarye this deth shulde
be called lyfe/ because it is the ende
of all dethes (ẏ is to saye) the ende
of al myseryes/ all sorowes, all syc-
kenesses, all diseases, all troubles/
Ambrosi s de bo o mor- all paynes whiche in them selfe ben
dethes. And also because it is nat
onely ẏ ende of all euylles/ but also

the begynnynge of all that is good as of all felicyte, ioye, gladnes, cõforth, and pleasure / & of lyfe euerlastynge. For as by this wretched lyfe is one passage vnto dethe / so by this dethe / is oure retourne vnto lyfe / for yf we shulde neuer expyre and dye / we shulde neuer ryse to lyfe agayne. And yf we neuer ryse, we shuld neuer be rewarded in our bodyes / for ẏ great miseryes & paynes that we done here suffre in them for the loue of god. And if that were true / than were we, as saynt Paule sayeth / in more myserable state, and in wors case than any other people. But our faythe doth make vs sure and certayne of resurrectiõ, where we say. Carnis resurrectionem / that is to say, I beleue the resurrexion of our flesshe and bodyes / as in our commune Crede. Hope also doth helpe moche vnto the dispysyng of deth.

tis. capi. viii. et. Boetius de coosolatione. i. i. Cor. xv

i. Cor. xv

For whan a person hath full fayth that god maye and can do all that he wyll/ & that he is of suche goodnes that he dothe loue vs all: than doth hope folowe that faythe/and so dothe verely trust and byleue to haue(after or in the sayd resurrexion)euerlastyng rewarde, and that rewarde shall be good and pleasaunt, ioyouse and confortable. It shall be a great rewarde, as moche as may be desyred or gyuen/it shal be all god hym selfe. And this rewarde than muste nedely cause a great loue, that is charyte, & very charyte/and loue dothe nat onely dispyse deth/but also causeth a feruent desyre therof. Here some persones done saye syr/yf we were certain and sure of that rewarde after our deth/we shuld set lytle by deth, and be content and glad to depart: wherunto I saye, that all we may be sure therof, yf we wyll our selfe.

For

For our lorde hath freely gyuen vs that grace, that we may wyll and so wyllynge & dispoſynge our ſelfe therunto: he may nat of iuſtyce/ne wyll of his goodnes withholde it from vs. That rewarde thā he ordeyned and promyſed vnto them that loue hym/ & done worke there after. Well ſyr ſay you, it is harde ſo well to worke in this lyfe/ that we may come vnto that rewarde without payne, after this lyfe: and that payne is it/ that feareth vs more, thā dothe the payne of deth/ and cauſeth vs to be ſo lothe to dye, and departe hens. For we wolde lyue lenger to amende our lyfe, and to do penaunce to auoyde or (at the leaſt) to minyſche & make leſſe that payne. Unto this I ſaye true penaunce done for the loue of god/ may as well in ſhort tyme as in longe, auoyde or minyſche that payne/ as is euydent in hym that

Augusti.

Diuus Thoma. 1. ſent.

hange by our sauyour on the crosse vnto whom he sayde. ✠ Hodie mecum eris in Paradiso. Thys day shalt thou be with me in paradyse: it is than nother the longe tyme: nor the short: nor yet the penaunce that dothe put away: or make lesse that payne of it selfe: but the loue of god/for whose sake that penaũce is done, and that loue may be in a persone feruente in shorte tyme as well as in longe/and all the penaunce that is done, is nothynge but a proffe of that loue/& so as longe as we byde in this corruptyble sory bodye we must loue/ and euer proue that loue by contynuall penaunce and good werkes forsakynge all synne. For els is all the penaunce & the workes voyde and losse. But yet foloweth nat therof that we shulde desyre longe lyfe ne shorte, but as he wyll. For to gyue vnto god frely, fully, and holly

Grego. probatio a mortis.

holly our wyll / so that we haue no wyll but his, is the greattest gyfte ẏ we can gyue vnto god, and the thynge ẏ he chefely requireth ⁊ desyreth of vs / for he doth nat desyre our affliction ne penaũce / but gyue me saith he thyne hert: ⁊ that suffyseth me. Than so to gyue vnto him ẏ thynge ẏ he fyrst gaue freely vnto vs: that is fre wyll, is ẏ thyng that may best auoyde or make lesse that payne. And so to say, thynke, ⁊ wyl that yf he wolde haue vs longer in payne / we shulde consent and wyll so to be / ⁊ yet forther, we shuld rather chuse ⁊ desyre payne ꝑpetuall after his wyl: thã ioy euerlastyng, contrarye vnto his wyll. And this wil may be had ĩ fewe yeres ⁊ short tyme. To wyll than, and to desyre to be with god / by longe or shorte payne or withoute any payne, as beste shall please hys gracyous goodnes / is the best meane, nexte

Marcu. trismeg. ad Esclepium.

remedy and moost sure waye to a-
uoyde, fle, and to minysshe payne/
and in that wyll (without feare, &
drede of deth/or rather dispysynge
deth) to tary, byde/& in euery thing
to suffre his wyll & pleasure / euer
redy for dethe, and lokynge euery
houre for deth, with feruēt desyre/
and wysshe to be with hym, and to
abyde here/for nothynge, but only
Phil. 1. for hym/so ẏ he be (as saynt Paule
sayth) all our lyfe/and deth (for his
sake) be vnto vs lucre, gaynes,
wynnynge and auauntage. The
In Tus. pagane Cicero sayeth, that a wyse
man wyll neuer feare dethe. The
reason why is: that deth by reason
of vncertayne chaūces, doth dayly
and hourely fall happye, & sodenly
come vnto euery sorte / degre, and
maner of ages/and also because of
the shortnes of our lyfe, dethe can
nat be longe absent from vs. For
(as saynt Ambrose sayeth) we may
be in

be in certente: that yf we lyue very longe: yet shall we dye shortly. For the longest of our lyues, is very shorte/and specially, yf we compare it vnto the longe life of eternite: than is it nothynge nat so moche: as one mote vnto the whole erthe/ yet the commune people, whan a yonge person departeth doth saye: oh alas, it is pytie that such a pson should dye thus, and departe before his tyme/but hereunto he doth answere. Before the tyme, sayeth he/ what tyme done they meane: other that tyme that they wolde set and desyre: or els that tyme that god hathe determyned and appoynted: If they meane theyr tyme, I wyll nat dispute ne reason with them. But if they meane goddes tyme/ than wyll I saye / that almyghtye god dothe nat gyue lyke vnto any pson for euer / as his owne thyng: but rather dothe lende it. As dette

De bono mortis. ca. 1. 3. if.

Ambro.

to be

be payde, whã so euer it shalbe ar-
ed, and nat at any certayne day ap-
pointed/and as the detter may vse
the dette so lent, whyle he hathe it/
and yet hath no wronge, although
it be ared soner than he wolde, or
yet than he supposed. ¶ So in lyke
maner god hath lent euery person
lyke, but he poynted no daye whan
he wyll are and haue it agayne/ ℞
that he dyd bycause he wolde that
man shulde be alway redy to paye,
whan so euer he were called vpon.
Howe than may any person com-
playne or grudge, whã so euer he is
taken by deth/syth he receyued life
by that condicyon. yet syr say they/
the credytour and lender is called
harde, that calleth for the dette be-
fore the borower haue any gaynes,
or profet therof/℞ so done we thike
that god dealeth hardely with the
yonge persones/because he taketh
theyr lyfe, before they haue any
pleasure

pleasure therof. Hereto nowe (saye I) they done suppose (by errour) that is nothynge trewe / that is, that in this lyfe shulde be pleasure / whiche in very dede well consydered, is contrarye (that is to say) displeasure, payne, miserie, wo, and dethe. And therfore those persones that come to dethe in theyr youthe / ben moch bounde to thãke our lorde: that hath delyuered thẽ from those inconuenyentes and miseryes, that they shulde haue had and suffred in lenger lyuynge. And here the cõmune people suppose an other great errour, that is / ỹ longe lyfe shulde be good and pleasaunt, where in dede longe lyfe taketh awaye all maner of goodes & pleasures of this lyfe / that is to say, the goodes of fortune / as landes, possessyons, golde, syluer, and other goodes, and cattell. For age in longe life spendeth all / and getteth nothyng.

nothynge. It taketh away also the
Cicero vbi sup
senses and wyttes of man/as hea-
rynge, syght, smellynge, tastynge,
and touchyng/with the other goo-
des of nature: as youthe, strength,
beaute, and agilyte / nymlesse and
quickenes. And yet the goodes
that ben moze pzecyous and dere
than al these: that is to say, memo-
rye, and remembzaunce / reason &
vnderstandynge, connynge, and
knowlege/ & maketh many tymes
the wyll frowarde. And doth ren-
dze and make whole man, bothe in
soule and body: full dull in deuo-
cyon and in all maner of goodnes
and vertue, wherfoze the wyseman
Ec.vi.b. sayd. Better is he and moze happy
that dyeth at the mothers wombe
forthwith after his byzth / than is
he ꝑ lyueth longe. No person ther-
foze of any age hath wzõge by deth
foz euery person (by ꝑ lawe of sythe)
is in the fyrste day of byzthe, oz ra-
ther

ther in the fyrst day of lyfe mortall
and subdued vnto deth/and in the
fyrste daye of lyfe, euery person be-
gynneth to dye. And therfore is it Augustī.
nat agayne the lawe for any persō
to dye at any tyme, yonge or olde.
Let vs therfore (good deuout chry-
styanes) put clene away and vtter-
ly exyle this fraple and fals opiny-
on of deth/and let vs thynke vere-
ly, and beleue/that in dethe is no
wrōge, but all ryght: no payne, but
great pleasure, all good & nothyng In tul.
euyll. For (as the oftsayde Cicero vbi sup.
sayth) howe may that thyng be vn-
to any person euyll, and hurt: that
almyghty god hath ordayned vn-
to all persones indifferentlye/for
theyr good and profet: and as the
ende of all euyles: Good lorde, thā
howe curragyously & gladly shuld
that iourney and voyage be inter-
prysed & taken/whiche ones made
and fynysshed no care, newoo/no
thought

thought ne busynes / no turmoyle, ne trouble, no stryfe ne debate / no payne, ne disease / no veraeyon, ne displeasure may remayne ne folow but vnto them that well hope / shal wel happe / what tyme so euer they go. But yet ben they most happye / and gracyouse, that (in state of saluacyon) done dye, and departe this lyfe, in theyr youthe / and strength. For vnto them (immedyately after theyr deth, must nedely folowe one of these twayne (that is) that they must go streyght way vnto heuyn: or els vnto payne. If they go vnto payne / than the soner they dye / & the shorter tyme they lyue: the lesse there, and the shorter tyme shall be theyr payne. And ouer that they shall haue the greatest comforde that any creature may haue beyng out of heuyn. For the whiche comforde to be had: any faythfull person weld be glad to suffre any ma-

ner

ner of moſt cruell & horryble payne
or paſſyon (that is to ſay) ſurety of
ſaluacyon. For all ỹ ſoules beynge
in payne ben cõmunely ſure, & cer-
tayne of theyr ſaluacyon, that whã
theyr penaunce is paſte, and theyr
ſynnes purged/they knowe for cer
tente they ſhal go into heuen vnto
euerlaſtynge ioy and comfort. But
remembre that I ſayde / they ben
communely ſure & certayne of ſal-
uacyon. For it may be, ỹ ſome one,
or fewe ſoules haue nat that know
ledge/but that god (for ſome ſpecy-
all offence/and for a ſpeciall payne
& punyſhyment therof) doth hyde,
& kepe that knowledge from them,
as we haue in the reuelacyons of
out holy mother ſaynte Bryget.
And that payne is more alone, thã
all the paynes of the other ſoules.
For that ſure knowledge of ſalua-
cyon, is vnto them a ſynguler con-
fort in all paynes, and dothe cauſe

Sãctus Thomas. iiii. ſent. di. xv. q. iii. ar. i.

Libe. vi. c. xxxix. v.

them to suffre ye paynes with good wyll in ye charyte of our lorde: glad to suffre moche more at his gracyous wyll and pleasure. If those that departe this lyfe, go streyght vnto heuyn: than ben they ferre more happye that from the miseryes of this wretched worlde: they be come vnto the pleasaunt possession of so great vnspekeable ioye. For you may be sure it is an excellente ioye, to be there in companye with the pure virgynes, the holy confessours / the gloryous martyrs / diuyne apostles, sage patryarches / bryght shynynge aungels / and the virgyn mother our blessyd Lady, and all these to se and beholde with our reuerende lord, and souerayne sauyour Jesu Chryst / And all before the presence of the blessyd Trinyte / father son & holy ghost, there prayenge all for vs, and lowly besechinge ye hygh mageste eterne, &

euerlastyng

euerlasting god. For al mãkynd I thike & verely beleue ẏ any faithful christiane, wold be glad to expire & suffre dethe euery day newely/if it were possible, & oftimes in ẏ day, so he were sure ẏ he therby myght atteyne & come vnto ẏ pleasure/why thã (nowe I speke w̃ stomake) why for shame, shuld we as cowardes or chyldren fere & drede deth: specially sith deth is nothig, but like vnto a slepe. For ẏ old philosophours said ẏ slepe was a very ymage of deth: & as one mã may knowe an other by his ymage althogh he had neuer se ne hi before: so may we know what deth is by ẏ ymage, which is slepe: & so is it called also i scripture i diuers places, & our sauiour him selfe said: ẏ lazar⁹ slept whã he was ded/ & deth also is called a shadow/but you pceyue wel & se, ẏ folkes bẽ nat afrayde of a shadow, nor yet of slep nother. For oftimes we slepe w̃ our

ii. Mac. xii. Johã. xi. Job.

feare or drede, and without any payne or grefe/but rather with desyre and pleasure / why shulde we than feare dethe syth we so euydently done se & perceyue by the ymage howe lytle dethe is to be dreded / let vs therfore put awaye this optynouatyue feare and drede of dethe/ and syth it dothe dayly approche & wayte for vs : let vs agayne with glad mynde and redye good wyll, abyde and wayte for it, and haue therof a thurst and a desyre/rather than any feare or drede : howe be it (of a suretye) dethe is than lest feared and most desyred : whan ỹ lyfe of the persone/may (at the tyme of deth) be of sure and vnfayned godly frendes/conforted with the true testymonye and prayse of vertue / wherfore (good deuoute chrystyncs) although your reason & lernynge be nat sufficyent to cause or to perswade you/vtterly to dispyse

deth/

deth/ yet let your well spente lyfe ⁊ clere conscyence, perfourme and so satisfie you that you be perswaded: and verely beleue as a trothe euydent and oppyn vnto you / that to lyue lenger were more myserye / ⁊ that your lyfe hath be verey longe or rather ouerlonge. If it had pleased our lorde: before and erste to haue called you. Thus now (good Chrystianes) let vs without any care of deth, leaue the carnall mournynge, and waylynge therof/ vnto our surueyyng frendes/ that with lamentacyon/ and shal intere and burye our bodyes. And let vs take an other maner of care and dilygence/ to prepare, apparell, and to order our selfe vnto that thynge ỹ we knowe well, no persone shall auoyde nor escape / byleuynge and trustyng verely, that he that made vs of nought / and whan we were lost, wold so derely bye vs agayne/

wyll nat suffre vs to dye. But ra-
ther (as I sayd before) to chaunge
this wretched lyfe, for an other
more precyous and ioyful/& onely
to be desyred. All this hytherto ha-
ue I sayde to the intente that you
shulde eryle, exclude, and put away
ferre from you, the commune feare
full fantasye of the odious opiny-
on of deth/and somwhat to ingen-
dre, and bylde in you a contrarye
opinyon. A couetous desyre to be
with our lorde. Amen.

¶ Nowe shall folowe the seconde
parte of this interpryse/of the
dayly exercyse and expe-
ryence of deth.

¶ Of the exercyse and experyence
of dethe. The seconde parte
of this interpryse.

Fyrst

FIrst you must knowe, what is exercyse / and what is experyence / & howe by them you may come vnto the knowledge of deth. An exercyse (than) is an acte dede & an vse of wo3kynge o3 labo3ynge. Than done you exercyse vertue, whan you put it vnto vse and wo3kyng therof, & the exercyse of deth / is the acte and vse of the wo3kyng therof. Experyence is a knowledge that without any master o3 techer is founde out and gotyn, by exercyse and vse. And by many experyences sayeth Aristotle arte / crafte o3 connynge is ingendred and gotyn, so ỹ experiẽce (as he sayth) doth apptayne & by long p3opzely vnto singulare p̃sones & art craft o3 cõnyng vnto al p̃sones. And although that art craft o3 connyng ỹ is called speculatyue may be had by lernyng of a techer, o3 by dylygent studye / yet this arte o3 craft that we spekc

Diffini. of exercice.

Diffini. of experyence.

i. Methy.

Ibidem.

of here must nedely be had, by expe
ryence/and experye.ice, by exercyse
and vse. So that yf you wyll haue
the actyue knowledge of dethe / by
the arte and crafte therof, you must
begynne fyrste at exercyse and vse.
And yet can no man put a thynge
vnto exercyse/without some intro-
duction and leadynge therunto /
other by techynge, studye, or natu-
rall disposicyon. you muste than
knowe fyrst what the thing is that
you shall put in exercyse / and so to
haue experyence, and knowledge
therof (ꝑ is to say) you must knowe
what dethe is / or what is ment by
this terme, or worde dethe. For the
selfe terme deth dothe signifye/and
is taken dyuersly ī dyuers maners
Sometyme dethe is taken, & called
a chaunge of lyfe. So the cōmune
people done often vse it, as whan
they say of a deed person / he is nat
deed (say they) but he hathe chaun-
ged

ged his lyfe / and so dothe saynte Ambrose say, as we shewed before. And yet chaunge of lyfe is called deth in dyuers other maners. As whan a person dothe fall by synne frō good lyfe vnto the state of damnacyon or contrary / whan he doth aryse by grace from synne vnto the state of saluacyon. Saynt Paule dothe shewe bothe vnto the Romaynes / as whā he sayeth that in our baptysme we ben buryed with Chryst vnto deth from synne / and we byleue we shall aryse agayne with Chryste vnto a newe lyfe of grace. And for the tother parte he sayeth, that occasyon hathe deceyued the fraylle person / and so hathe slayne hym, & brought him to deth. This chaunge of life is, that spirytuall dethe / that (as saynt Augustyne sayeth) doth departe god from the soule. For god is the lyfe of the soule / & whan god than is (by synne)

De bono mortis.

Ro. vi. a.

Rom. i. b

Augusti.

departed there from, the soule is deed. And this is the deth onely to be feared & abhorred/as the worste dethe of all dethes/and yet to saye trouthe, there is none other dethe euyll/except onely that dethe that must nedely folowe this deth/that is to say, the deth of both body and soule eterne and euerlastyng damnacyon. The other maner of dethe: that I spake of/that is: the chaūge of euyll lyke vnto good/and of the
Rom.vi. whiche (as I sayde) saynt Paule wrote vnto ỹ Romanes: is a good deth/whiche you and euery faythfull persone haue exercysed and oft put in vse, by reason of the holy sacramentes. And whan nede shal requyre, ben redy so to do/whan I speke here of euyll lyke to be chaūged: I meane nat the state onely of mortall or deedly synne. For many persones, that oftē done vse the sacramētes/done lyue without any

any deedly synne/but I meane the lyke spotted & any byte or synne. For a great clerke sayeth. Omne bonū nostrū, mixtum est cū malo. Euery thynge good that is ours/& doth appertayne vnto vs, is mixed or myngled w̄ euyll. So that our whole lyfe, is euer mixed, coupled, & cumbred with some vse & euyll/ which natwithstandynge may (by the grace of ỹ sacramentes) be dayly purged, and so our life chaūged/ and we therby haue ỹ exercyse, vse, & experyence of this deth. But yet is there an other maner of deth called of lerned mē, meditatio mortis/ that is to meane ỹ meditacion (that is to saye) the cogytacyon, thought and remembraunce / the busynes, tractacyon or intreatye, mencyon, & disputacyon of dethe. Tota vita philosophorum, meditatio mortis est. All the whole lyfe of philosophers: and wyse men (saye they) is

Mercu. trismeg.

the

the cõmentacyon, remembraunce, & mencyon or disputacyon of deth/ oft mencyon, remẽbraunce/ oft disputacyon, and discussyon of any thyng doth cause it to be the better knowen. And men cõmunely wyll make oft mencion, speke, and talke often of that thyng wherunto they haue delyte, loue, or haue good mynde and affection. And cõtrarye they wyl nat here tell of that thyng that they hate, and loue nat: and so is it of many persones that wyll nat here speke, ne any mencyon made of deth. And yf (by chaunce) any mencyon be made of dethe agayne theyr myndes and wylles/ they wyll lyfte vp the hande and blesse them, or els murmure out softly: some superstycyous prayers as though they harde speke of the deuyll/ or of some abhomynable & cruell dede. And certaynly it is no meruayle thoughe suche persones be

Tlcero. Macer. libro. i. de somno Scipiõis. Eraſ. in Enchr.

be affrayde to dye, and lothe ther-
unto, because they be nat acquoyn-
ted with deth, nor be exercysed ther
in. But as (in case) a person ỹ longe
tyme had layne fetred in prysone /
coulde nat for lacke of exercyse go
faste, ne renne whan he were newly
put vnto lyberte / so these maner of
persones, wrapped in the worlde / &
fetred in ỹ flesshe / can nat quycke-
ly and couragyously for lacke of
experyence: walke the way of deth,
whiche nat withstãdyng they must
nedely trede / & passe whether they
wyll or no. Lacke (I say) of exercyse
vse, and experyence / causeth these
persones to feare and drede dethe.
As by example, chyldren and some
women, or such ysones neuer had
experiẽce ne knowledge of a bugge
that is a personage, that in playe
dothe represent the deuyll at ỹ fyrst
syght / ben moche affrayde therof:
in so moche that some ysones haue
ben

ben in iec ꝑdye to lose theyr wytte ⁊ reasō therby. But whā they afterward haue knowledge what it was ⁊ by vse haue experiēce therof: they ben than nothyng affrayde therof, but rather done take pleasure therin. So is it of them ẏ haue nat the experiēce of deth/ byeause they will nat take, but rather wyll they fle/ ⁊ auoyde/ ẏ vse ⁊ exercise therof. But ⁊ yf they knewe what/ ⁊ how great profet there is in ẏ exercyse/ meditacyon ⁊ oft recorde: ⁊ remēbraūce of dethe: they wolde nat fle nor auoyde it: but rather with studye ⁊ diligence gyue ⁊ applye them selfe daylytherunto. The wysemā saith. Fili memorare nouissima tua. ⁊c. In al thy werkes sone (sayth he) remembre thy laste ende/ and thou shalte neuer offende god. The prophete therfore prayde vnto our lorde sayenge. Notum fac mihi domine finem meum. Good lorde

Ec. i. d. Psalmꝰ. xxxviii.

(sayeth

(sayeth he) let me haue knowledge of my last ende, as though he sayd. Good lorde gyue me grace that (by the dayly exercyse, and meditacyō of deth) I may haue an experyence and knowledge of my last ende: & euermore to be redy therunto / accordyng vnto thy wyll & pleasure. Nothyng is more valyaunt to expell and put awaye synne from the soule: nor yet more profytable to replenysh & garnysshe the soule with good vertues: then is the dayly exercyse, & meditacyon of dethe. But howe to put & apply them selfe vnto that exercyse, all psones can nat tell. For many that fayne wolde haue and vse the meditacyon and exercyse of deth: haue nat the way, ne knowe any fourme or fassyon therof. And yet ben there dyuers fourmes and wayes therof and all good. For some persones: done go no forther, but to remembre

One maner of ex-

and

and thynke that deth is the payne of syne inflycted, iudged & appoynted by almyghtye god, vnto our fyrst parentes: and therfore due & ryght vnto all theyr posterytye, folowers, and of spryngе: so that no man after them dyd euer escape deth / ne neuer man shall, vnto the day of generall iudgement: & therfore sure it is that we must dye: but whan or howe we can not tell. To haue therfore a dayly exercyse of deth. I shall set you here .ii. fourmes of this exercyse. The fyrste fourme is this that in some conuenyent tyme of the day or nyght appoynted and chosen for this exercyse: you shall ymagyne, call vnto remembraunce and so set forth before the eyes & syght of your soule: how ye you haue sene or herde of a person that hathe ben condemned by iudgement, vnto bodely dethe: as to be brent, hanged, or heded, or

exercyse of dethe. Tho.

Another fourme or maner of the exercyse of dethe.

suche

ſuche other. Than ſaye or thynke vnto your ſelfe: what and if I were in ſuche caſe: as that perſon was I knowe well, and knowledge vnto our lorde: ꝑ I haue deſerued more cruel dethe (for euery deedly ſynne, is worthy more payne / than any worldly payne) or els yf you were in ſuche caſe as you haue dremed in your ſlepe, or herde of dremyng / that you ſhulde forthwith go vnto the execucyon of deth, without remedye: howe than wolde I do / or howe ſhulde I then, or were boũde to do for the ſaluacion of my ſoule / or yf euer you haue ſene or herde of the maner of them that ben nere vnto theyr paſſage / & lye drawyng vpon vnto deth. And the people about ſome weppynge & mournyng / ſome cryenge, and callynge vpon the ſycke / to remẽbre our lorde god and our moſte ſwete ſauyour Ieſu Chriſt / our bleſſyd lady with other

holy sayntes. And remembre howe ye sycke is than cōbred with sycknes and payne: so ye he can do lytle for hym selfe / all weke, feble, & infurme. And howe than, the ghostly enemye the deuyll wolde prese: and come in before you w a foule sorte of vgsum souldiours / & assayle you in many sōdry wyse / lay before you the multytude of your synnes & all your omyssyons of suche good dedes as you might haue done / wher of you were neglygent, and all to brynge you vnto dispeyre of your saluacyon: & that you shulde leaue your faythe / and haue no hope ne trust of mercy. Thā remēbre what cōfort it shulde be vnto you at that tyme / ye you had prepared & made redy before hande for all these maters / & howe oftymes you had sene in your soule all this conclusyon: & howe often you had reasynge vp your frayle hert dispysed deth vnd

nothynge

nothyng set therby / & how you had
apointed / to beleue yͭ i deth is none
euyll but great good / and that you
thã shuld make an ende of al myse-
ry & shortly cõe vnto a better state.
Thã begyn to say vnto your selfe. I
wil now i helthy study, & exercise my
selfe wͭ this fourme: & specially how
I shal answere yͭ lothly best yͭ fẽde.
I wyl now i this tyme p̃sent: for yͭ
tyme of deth yͭ nedely shall cõe / left
vp my hãdes & hert vnto my lord /
& beseech him of grace & succour / &
thã wil I beseech yͭ good blessed lady
mother of mercy: my good angel wͭ
my holy patrõs there ramyng such
saintes as you haue in most syngu
ler deuocyon: & all yͭ holy sayntes
of heuen, to be there p̃sent with me
to ayde, conforte, & to strẽgthe me a-
gayne yͭ cruel best. And as vnto my
syñes say you I haue gadred them
al togeder (as ferre as I can remẽ-
bre) & brought thẽ i nto yͭ sion there
to be polysshed, rubbed, & scoured

(that stone is the holy sacrament of penaunce) that by the merytes of Chrystes precyous blode / hathe washed awaye my synne. For I knowe well that one drope alone of that most holy sacred blod, were sufficyent, and ynoughe/and ferre more than ynoughe/to washe and clense all the synne of the worlde/ and yet shed he all his blode euery drope. And therfore (nowe at this tyme for and in stede of that tyme: I put ỹ precyous blode with his bytter passyon and his most cruel/ and shamefull deth/bytwene me & all the synnes that euer I dyd in thought, worde, or dede, & betwene me and his wrath and displeasure. And hauynge full fayth and trust vnto his promyse (that is) that he wyll gracyously receyue all penytentes vnto mercy: I new for then boldly prouoke the and defye the most cruell and false fende, and I

straytely charge ȳ in his holy blessed name Jesu: that if you haue any thinge to lay vnto my charge: shewe it nowe: tell it out. For thou shalt nother confoūde, ne feare me/ nor yet disconforde me therwith/ but rather do me great pleasure to put me in remembraunce.

℟ If I haue forgoten to confesse any thynge worthy penaunce/ that I may nowe (vnto thy confusyon/ shewe it and with the wyll at the lest) ℟ desyre of perfect contricyon, and with indignacyon: I may cast it at thy face amonge all the other synnes ȳ euer I dyd by any meanes/ whiche synnes I vtterly forsake, as nothynge appertaynynge vnto me. For I am gracyously bathed, washed, and clensed in the precyous blode of my soueraine sauyour Jesu Christ. And therfore I bequethe and commytte all my synne, vnto the cruell best/ the au-

ctor & begynner of all synne: with the to remayne from whēs it came and whether it shall / in the & with the eternally to be punyshed. And than leauyng him there: turne vnto our lorde god, & vnto our swete sauyour Jesu. And as yf you were than, at the poynt of deth / are hym hertely forgyuenes of all your offenses / and beseche his goodnes of mercy and grace, & pray ỹ sayntes (as I sayd before) to pray for you, and than (yf you be goynge vnto rest, whiche tyme is most conuenyent for this exercise) blesse you thus In manus tuas cōmendo spiritū meum: redemisti me domine deus veritatis. In nomine patris & filii, & spiritus sācti. Amen. Make a crosse w̄ a holy candell yf you haue it present, after the maner that you haue / i your boke for housholders. And thus do. iii. tymes together / and so go vnto reste as you shulde

go

go vnto your grace. This exer-
cyse (good deuout soules) is nat to
be dispysed / for by dayly vse and
custome / it shall ingẽdre and bylde
in you a great boldnes, and hardy-
nes. And that whan so euer natu-
rall dethe shall approche / you shall
than, nat as a woman or chyld, but
as a very man / as a stronge and
myghty champyon thus surely ar-
med / stande styfly without feare, or
drede, and lytle care / or rather set
nought by deth / but vtterly dispy-
se dethe, as euery houre and tyme
redy therunto. But nowe we shall
lede you forth vnto an other exer-
cyse of dethe more hygh & excellent
thã this / & so to haue experyẽce of ỹ
deth / that more properly is called
dethe / wherby you shall nat onely
without fere or drede) dispyse deth,
but also (as an hongrye pson) you
shall haue an auidiouse & gredye
appetite to thurst & wysh for deth.

An other exercyse of dethe.

And with a feruent mynde, and fla
mynge desyre / you shall langour
mourne and longe for deth. Say-
Phi.i. c enge with saynt Paule. Cupio dis-
solui et esse cum Christo. I couete
wyshe, & wyll, to be dissolued from
this presente lyfe, and to be with
Chryst. In this exercyse: you shall
nat onely haue the experience / and
the full arte, scyence, connyng, and
knowledge of dethe / but also the
very practyse of dethe / so that you
shall euery day (whan you wyll) be
as verely deed / accordynge vnto
the very definicyon of dethe. For
deth (after all auctours) proprely
The de- taken is. A departynge in sondre /
finicio & of the soule and the bodye. To de-
determi- parte than the soule from ỹ body:
nacion of and to rendre and put eyther vnto
dethe. his propre and naturall place / is
the very practyse of deth. The pro-
pre and naturall place or whome
of the soule, is heuyn. Wherof saint
Paule

Paule sayth. Non habemus hic ci= Heb. xiii. c.
uitatem manentem, sed aliam in=
quirimus: we haue here (sayeth he)
no dwellyng place / but we do seke
and serche for an other place. And Gen. iii. c
the naturall place of the body, is ỹ
earth / for thens it came, and thyder
it muste agayne / whã so euer than
the soule (by dilygent study) is oc=
cupyed wholly in heuẽly thynges /
and the body lefte without the sen=
ses or wyttes / that is without hea=
ryng, seynge, smellynge, tastynge,
and touchyng / than is that person
as deed. But that a person (for the
state of this lyfe) may be in suche
case / the philosophours done shew Plato. & Cicero in tusc. i. quest.
& determyne. Tullie sayeth. Fieri
potest, vt oculus, et auribus apet=
tis: nihil videamus neq; audiam⁹.
It may come to passe (sayeth he) ỹ
thoughe our eyes & eares be oppn:
yet shall we nother se, nor here.
Many a holy person (as saynt) Ka=

therine of Sene and dyuers other)
hath ben so depe in contemplacion
that the body (for the tyme) was wt
out the senses, so that whan they
were prycked wt pynnes, or nedles,
they nothynge felte. So than this
exercyse, standeth al in contempla-
cyon, which thing who dayly vseth
shall be so experte, and practysed in
deth/that whan so euer it shall ap-
proche and come, it shall be no new
thyng vnto the yson. For betwyxt
naturall deth, and this deth of con-
teuplacyon, is lytle difference. For
as the person that exspireth and de
parteth this lyfe / dothe leaue and
forsake all this worlde, and all the
care of kynne or frendes / as father
mother, syster, and brother, neygh-
boure / & the whole pleasure of all.
So doth the person, that is deed in
cõtemplacyon for that tyme/leaue
the body as a lumpe of claye with-
out any mynde, care, or thoughte

therupon

therupon/or vpon any other bode-
ly or worldly thyng/wherfore whã
dethe cõmeth (as I sayd before) it
shall nother be newe, nor straunge
vnto ỹ person that hath ben dayly
exercised therin/& that had so large
experyence therof, and often prac-
tysed the same. But as you haue
herde of.ii. mayouwse that (for tyl-
lyuge of theyr lande) done laboure
fore all day together, and at nyght
theyr labours fynished and ended/
done thankefully, and gladly eche
departe frõ other vnto theyr owne
whomes, howses, or dwelling pla-
ces: so doubtles done the body and
the soule, whan t heyr labours ben
accomplysshed and at an ende /
and the due tyme commen / they
done gladly and ioyfully departe,
eche vnto his propre whome / the
body vnto his naturall place the
erthe. And the soule as a prisoner
newly losed and put vnto lyberte/

doth

doth ren ſtreyght forth hyr redye race/hyr knowen cours / hyr tryed and ofte troden path, and her well vſed way vnto her propre and naturall place / that is heuyn. But here nowe you wyll are of me / in what maner of contemplacion you may beſt put this deth in exercyſe/ and ſo to haue the ſaid experyence/ and practyſe of dethe, wherunto I anſwere that (althoughe you can teche me that leſſon better than I you) I wyll ſende you vnto ỹ lytle werke that I deuyſed vnto youre cõmunyon, or howſelynge. For to wryte and ſetforth all that here agayne, ſhuld be ſuperfluous. Specyally ſyth this werke is ſo lytle ỹ you may (with ſmall coſte) ioyne or bynde it with that werke. And ther fore haue I cauſed it to be prynted of ỹ ſame volume. And yet becauſe you ſhal nat fynde the ende of this lytle werke all naked and bare/ we

ſhall

shall make you a breue and shorte remembraunce of these thynges ỹ there ben sayd in effecte, although nat after that same ordre. Fyrst thā purposynge at that tyme to haue the very experyence, and practyse of deth/remēbre depely from whēs you came. For you were nat, ne be of your selfe. Than remembre that whan you had a beynge/what you were/a filthy lumpe of slymy erth/ and yet agayne, whan that slymye clay was fourmed and framed vp with your soule / and you a reasonable creature / & therunto a creature most noble except aungell/yet were you but an hethen hounde / vnto ỹ tyme you receyued ỹ grace of baptisme. Than remēbre whan, where, howe, and of whom/and by whome you had all that you nowe haue & all that you euer shall haue that is or shall be good / and you shal fynde (by reason) and perceyue

The order of this deth & cōtemplacion

that

that you hadde neuer / ne haue, or shall haue any thynge of your selfe but euyll. For whan you were nothynge, you had a begynnynge in your mothers wombe / and that by synfull generacyon with ful fylthy and lothesum mater / thus you se whan, where, and howe (that is) whã you were nat, you had beyng: where? in your mothers wombe / howe by synfull concepcyon. Of whome thã had you al, of our lorde god alone. And by whome, & what meane? Certenly by the meane of our lorde & sauyour Jesu Chryste, the seconde person in Trinite very essencyall god one / and the same selfe substaunce, and nature with the father, and the holy ghost. Se well, beholde, and consydre who it is that hathe done for you: howe excellent the person is. And than for whom he dyd. For you ol whom he had no nede / nor you any thyng

had

had or coulde or might do for him/ but all he dyd for loue, and of mere charyte / and that also for his enemye/and so beynge in depe pry= son, neuer to be delyuerde, but by hym alone. Nowe consyder, and ponder well who this persone is / and than loke vpō your selfmake collacyon/& cōpare both together, although there may in deed, no cō= paryson be made. yet se, & beholde howe great & mighty a pson he is/ how lytle, & howe infyrme & feble a pson you be, howe wyse, & how well lerned he is/& howe lytle lernynge & wysdome you haue, how ryche he is: & howe poore you ben/howe ex= cellēt & noble he is, & how rustycall a vyllayne you be / howe goodly a pson he is, and howe vyle & fylthy you be: how kynde & louyng he is: & howe churlysshe, & frowarde you be. And to conclude, he most hyghe god / and you a wretched worme

of

of the earthe he all: and you ryght nought. After this collaciō percey-uyng what maner of ꝑsones bothe ben: than pondre and wey, what ⁊ howe moche he dyd for you. Fyrst he left (in maner) all heuyn for you: and here toke vpon hym your na-ture/ ⁊ so made you a great estate/ cosyn and of kynne vnto almig hty god. And yet dyd he serue here for you: nat onely. vii. yeres: as Jacob for Rachell: but for a worse ⁊ more lothsum than Lia, all the dayes of his lyfe / and here begyn to re-membre that lyfe of our sauyour. After some suche auctours as we haue named in the other workes/ or at the least vnder suche a shorte fourme as we haue set forth in the boke of housholders. Thus his blessyd incarnacyon, his ioyfull byrthe / his paynefull circumsicy-on: his honorable epiphanye / his legall presentacyon / his sorowfull

flyght

flyght into Egypt/his cōfortable retourne and commynge agayne in to his coūtrey/his meruaylous and lerned disputyng with the doctours at.xii.yeres of age, his lowly obedyence vnto his parentes, his educacyon & bryngynge vp vnto ye age of nere.xxx.yeres his baptisme his fast in wyldernes/his temptacyon there of the wycked spiryte & his victory. The callynge eleccyon and chosynge of his apostles and discyples, prechynge, techynge, labours, and miracles/& his manye wrongfull repreues, rebukes/and infamyes of the iewes, and theyr malicyous awaytes / his solempe soper/his most meke minystrye / & seruyce in the wasshynge of the fete of his apostles. The worthy consecracyon of his blessyd body & blode in the whiche sacrament, all his apostles were made preestes / & had the same power, his most swete ser-

mon & his tediouse agonye/ whan he swette water and blode/his fals betrayenge(by Judas)and his takynge his presentacyon vnto the bysshoppes Annas and Cayphas. And the cruell dealyng of the iues & the presentynge of hym(by them) vnto Pylate, & by hym vnto Herode by whom mocked and clothed in a whyte fooles cote / he was sende agayne vnto Pylate and by hym examyned, and without cause founde: put naked and scourged & arayde with a purpure garment & crowned with thornes with a rede in his hāde as a sceptre al i mockeage & scorne brought forthe before the iewes & by their crye, & request: put agayne into his owne clothes & condemned vnto deth his payne full beryng of the heuy crosse / his fatigacyon / and feyntynge vnder the same, so that he fell vnto the grounde/his crucifixon & naylyng

vpon

vpon the crosse & his pytefull han-
gyng vpon the same his deth with
a lowde crye. The woundynge of
his hert after that deth his takyng
downe, & buryall, his glozyous re-
surrection & appervynges / his mer-
uaylous ascencyon into heuyn /
where he toke foz you possessyon of
ỹ place: ỹ was pzepared & ozdayned
foz you, befoze ỹ cõstitucyon & oz-
dynaũce of ỹ wozld. Here you may
remembze ỹ cõmodytes of ỹ place:
whiche in hit selfe is moste hyghly
beauteous, fayze, goodly, and plea-
saunte aboue that can be thoughte
vpon erthe and of all thynges that
ben in this wozlde, is there plen-
tye and aboundance without any
nede oz wante possessyon is there
of the lande that neuer shall de-
caye / & ryches that neuer shall be
minisshed oz made lesse. And as vn
to ỹ cõmodites of the body & goo-
des of nature there is youth, euer

florysshyng fresshe without age or any miseryes therof. Beaute and fayrenes, without any defoymyte/ or fadynge. Myght and strength. without debilyte or feblenes helth without syckenes, or disease / all pleasure and neuer payne. Euer myrth without any morynge, euer gladnes: and neuer sadnes. Euer ioy, and neuer sorowe of all thynges cõtentacion without any murmure or grudge. Euer loue, and neuer hate. Euer charyte, and neuer enuye, mercye, pitye, and compassyon / without any crueltye, or vnkyndnes. Euer vnyte and peace and neuer varyaunce: ne debate. Euer trouth and fidelite: without any falshed or deceyte. Euer iustice equite: and ryghte / and neuer oppression / ne wronge. Euer due honoure / and reuerence & neuer dysdayne ne dyspyte. And to conclude there is al that is good / and neuer

cuyll.

euyll. And of all these thynges: constant durans, without any my- nysshynge, mutabilyte or chaung. And yet ben there mo cõmodytes thã eare may here, eye may se, tõge may tell, or any herte may thynke. whiche almyghty god hath ordayned for them that loue hym. And yet there is vnto all these cõmodytes, lyke immortall, & euerlastyng. And yet forthermore, you may cõsydre in what company / and with whom you shall vse, and inioye the sayd cõmodytes. There shall you fynde your holy patrones / suche sayntes, as you dayly haue serued / the pure company of virgynes / the cõfessours, and martyrs / the innocentes, the apostles / ỹ patryarches & prophetes. And ỹ goodly bright company of angels / al redy to present you vnto our lady the blessyd glorious virgyne Mary e / and by her with them to be recommended

1. Cor. ii.

& cōmitted vnto her dere sone our lorde/& moste swete sauyour Jesu, which wyl nat disdayne to receyue you most beningly & gently & so to rep̄sēt & offre you vnto ẏ p̄sēce of his most worthy father which (by him) is also your father. Se now (good deuout soule) beholde, & loke wel & inwardly, p̄ceyue where you nowe ben/& w̄ whom. With your lorde & maister/your very father & brother your gouernor & gyder/your helpe & cōfort your only refuge, & succour your inward loue: your whole hert & desyre, redemer & sauyour, your creature & maker, your god & all your good: with all ẏ holy sayntes & angels of heuyn in ẏ presēce/& before ẏ throne of ẏ gloryous trinite, ẏ father ẏ sone & the holy ghost. iii. distinct p̄sōs, & one nature one substāce one essencyall god. Se nowe (I saye) and take hede where and with whome you be. And here knelynge

lynge or rather lyenge downe pro-
strate vpō your face: remayne, byde
& dwell here styll/here expyre & dye
starke deed/& vtterly that no soule
ne spirite be lefte or byde in youre
body/but all for the tyme so ferre
departed/nat onely from all thyn-
ges of the world, but also from the
selfe body ỹ there lyenge as a lūpe
of cley be lefte without any senses
or wyttes of heryng, seynge, smel-
lynge, tastyng, or touchynges. So
done we rede (as I sayde before) of
saynt Ambrose, saynt Katherine of
Shene with diuers other. This is
nowe the moost hyghe poynte of
this exercyse and practyse of dethe
after the verye definityon of deth.
Whiche (as I sade) is called a de-
partynge of the soule from the
bodye. For in this dethe (for
that tyme) youre soule is depar-
ted from youre body, so that you
be nat than youre selfe: but deed

Aug. li. confes.

& clene frō your selfe. For as ẏ yren lyenge in the fyre/is by similytude al fyre, so ben you al one with god.
1. Cor. vi. d. Qui adheret deo / vnus spiritꝰ est. Who so euer (sayeth saynt Paule) dothe cleue, and stycke faste vnto our lorde: is with hym one spiryte. So ben you than that same thyng that you shall be / with our lorde hereafter, that is al one with hym/ dwellynge and abydynge in hym, and he in you so al diuyne & godly. Say nowe (good deuout soule) yf you can thynke or suppose in conscyence, that any faythfull christyane vsynge this exercise: and so hauynge so large experyence & practyse of deth/ may haue, fele, or perceyue, any notable payne in dethe/ syth nowe in this deth, so oftymes exercysed the bodye prycked with pynnes or nedyles: feleth no payne at all. Or howe may any horrour drede, or feare, troble or moue that person;

person/that is in suche place, with suche company and in such case as before we haue shewed. yet (saye you) syr the deuyll wyll be present at my dethe / what than? saye I so peraduenture / he wyll be at this dayly exercyse. For so done we rede in the lyues: and collacyons of the holy fathers/but that hathe alway ben, and euer shall be vnto his cōfusyon/rebuke, and hurte/and vnto your triumphe, glorye, & prayse. But yet you saye, that the syght of that greslye ghost, can nat be without great feare: wherunto I saye agayne that althongh the syght of hym be (of it selfe) horryble, vgly, & fearefull / yet ben there dyuers cōfortes redy at hande to helpe. One is that may be sure, he cannat hurt you. An other is, the presence of the holy sayntes, your sayde fryndes ẏ wyll restrayne his power and malicyous wyll. For they ben moche

Ex reuelatione Brigitte. li. vi. ca. lxxxiii.

more valeant and myghty than he is. And doubt you nat they wyll al be preste, and redy there at ỳ tyme about you/nat feyned, but as faithfull frendes, with whome well acquoynted and fully knowen / you ben nowe and of longe tyme haue ben very familyer and whomely. Truste you surely in them, for they wyll nat deceyue you. For yf they dyd, they were nat faithful/but rather feyned frendes. For a very frende (sayth the wyseman) loueth at all tymes and euer is proued in neceſſyte or nede: & at dethe is moſt nede. For although good loue and faythfull frēdſchyppe / be well proued in all the lyke tyme: yet is it better proued at the tyme of dethe/ and beſt of all after deth. For than cōmunely feyned frēdes done ſone forget. But theſe frendes wyll neuer forget you. For as they nowe (in your helth) done dayly conforte

and

and defēd you in all temtacyōs: so wyl they at your deth delyuer you out of all daungers / ⁊ afterwarde wyl they deduce, lede, cōuey, ⁊ cary or bere you vp vnto the place ⁊ cōpany before rehersed. And yet haue you no meruaylethough (in ye meane tyme) they suffre you to be troubled ⁊ grudged with the opinyon of dethe ⁊ with the drede of ye vgly syght. For they done so suffre for your welth ⁊ meryte that you therby may be exercised with deth: and so to be euer redy for it. For dethe only semeth euyll and onely is feared by opinyon ⁊ nat of any other ryght cause. For deth of it selfe is very good ⁊ to be loked ⁊ wayted for, ⁊ receyued of all ꝑsōs, specially thus exercysed / nat onely without feare or drede of payne / but also, as we sayd before, with feruent desyre great ioy ⁊ gladnes as the fynall conclusyon and laste ende of all

mise-

miseryes, sorowes, and all euyls, & as the begynnynge of all welthe & goodnes (that is to saye) of euerlastynge helthe and saluacyon in the blysse of heuyn. Whyther he brynge vs ẏ bought vs, our lorde & most swete sauyour Jesu Chryst, that lyueth and reigneth with god the father / and with god the holy ghost world without ende. Amen.

Thus (after our poore abilyte) haue made an ende of this poore labour of the dayly exercyse, experyence and practyse of dethe. *

WHan I had wrytten vp this lytle werke redye to the pryntyng / it pleased a wyse and well lerned man, to take the laboure to rede it ouer, and to shewe his iudgement and mynde in dyuers thinges and places.

places. And amonge other, because
I had made mencyon in it/ of rap-
res or transes (vnto the whyche in
dede) very fewe ylons done duely
attayne or clymbe, & come so hye/
he aduysed me to warne ỹ deuoute
eders therof/ that they gyue nat
to lyght credence to all suche per-
sones. For many of them haue dis-
ceyued manye men, that were full
holy and deuoute. For those may
soneste be deceyued in such persons,
because they euer suppose the beste
in euery persone, without suspicy-
on of euyll in any person. And they
ben mooste glad to here ỹ our lorde
shulde so visyte and comforte hys
people. But yet such persones may
also in them selfe be disceyued dy-
uersly. For some such persons that
were symple and very deuout, haue
ben disceyued by a wycked spirite/
that (to illude and mocke them/
hath trãsfygured and shewed hym
selfe

selfe as an angel of lyght/and hath shewed vnto the persones many thynges full good and godly/and some thinges to come after ẏ forme of prophecy, ẏ haue truely cōmen to passe in effecte: and all to cause them to gyue faythe and credence vnto other thynges vnlaufull and false. But to wryte here, howe such a spiryte shulde be knowen from an angel or a good spiryte: it shuld be a longe werke, and also superfluus, syth, who so euer haue mynde to se that matter/may haue it well and playnly setforth and declared in englysshe, by a lerned mā a bacheler of diuinyte/one of our deuout bretherne, lately departed: whome Jesu ꝑdon, mayster Wyllyam Bonde/in his boke called the Pylgremage of perfeccyon in the. vii. chapyter of the secōde boke and in the thyrde and. iiii. chapyters of the thyrde boke, in the. iii.

dayes

dayes tourney. Some other ꝑsons ben deceyued onely by the corrup=cyon of fantasye, whiche causeth them to thynke and beleue verely, ẏ suche thynges as (by onely yma=gynacyon) come vnto theyr myn=des, ben verely spoken vnto them/ as some done thynke that ẏ crowe or other byrde, dothe saye or synge certayne wordes, or that the bell or bellys done rynge and saye after theyr ymagynacyon. And of this sorte ben many persones, & moche different, accordynge to the disease of the hede/as the fantasye is more or lesse corrupted. And yet some of thē wyll shewe many meruaylous thynges, that they beleue verely for true, which in dede were neuer true. But these persones done cō=munelye shewe nothynge that is greatly euyll: nor yet any greate good / but that men may fone dis=cerne and perceyue for fantasyes &

ymagy=

ymagynacyon/except the persones were some pzeuey synners. And than wyl the wycked speryte be redye to put hym selfe in pzease / and with that corrupcyō to helpe forth vnto illusyon. But yet ben other deceyuers, thoughe none of this sorte/but of a more deuelysche sorte very ypocrytes, that feyne them selfe to haue reuelacyons, & knowe well they haue none suche, but that (to deceyue the people) seme in a traunse or rapt / whan they wyll, as we rede of Dauid, that feyned hym selfe madde, and in a rage vpon a certayne tyme: For a good purpose to saue his selfe. And so playde his pagyant, that he frothed or fomed at the mouthe/& raged as thoughe he had ben furyous and madde in dede. And so done these wzetches the disceyuynge of many persones wilfully and of purpose. But, owe to be ware of suche wzetches and

1. Reg. xxi. d.

ypocrytes:

ypocrytes: surely it is very harde. For as to gyue ouerlyght credence to suche persones, is agaynst wysdome: so vtterly to cõdempne thẽ, or to dispyse them / is perylous & agaynste vertue. Wysdome is therfore, to proue well the spiryte before. yet do I nowe ymagyn what many persons wyll say hereunto, that is, that this exercyse is a mater ouer hyghe / and excedynge the wyttes and vnderstandyng of symple vnlerned people. And so is the tother worke also / wherunto I do sende them in this worke, that is to say / the dispolicyon and ordynaunce vnto cõminyon or housekynge. Wherunto I saye agayne, that bothe the workes ben so deuyded into such partes: that euery person may take what he wyll, accordynge to his state and condicyon. Rede the werke ones ouer, and than chose / for I thynke there ben

but fewe persones: but ẏ they may lyghtly vnderstande and vse one of those exercyses. And (as a great learned man sayd of a werke that he had sende forthe) although this werke were so deuysed: that fewe persones myght attayne to the full heyght and clere vnderstandynge therof: yet shulde no person dispayre, ne be discouraged thereby. For as a prycke or marke is set in a butte for all men to shute at: although none hytte the pryck.

Cicero de orato ꝓfecto.

Those that done shute nere ben nat wont prayse. And saynt Paule sayeth, whan there is a glaye set vp for renners: all or many done renne/but one catcheth the glaye alone/and yet is it nother shame ne rebuke, to wynne the seconde or the thyrde game. But here in our cãpe, none that dothe assaye to renne/ shalbe without a synglar rewarde. For (as the same apostle sayeth) euery

1. Cor. ix. d.

1. Cor. iiii. e.

euery person shall receyue his pro-
pre wages or rewarde: accordyng
to his labour and deseruynge. And
many tymes it may here fortune,
and come to passe / that those that
come laste: shal be fyrst and best re-
warded. Do sayeth our sauyour
in the gospell. Erunt primi nouissi-
mi, et nouissimi primi. In this
campe / the fyrst shalbe last, and the
last shall (in rewarde) be fyrst. The
respect and weyght of this labour:
standeth nat in the bodely exercyse
of the outwarde werke / but in the
inwards and dilygence of the wyll /
put therunto your good wyll and
dilygence to do what you can: And
thoughe it be but very very lytle
that you spede or do in this exercy-
se: that lytle lytle, thoughe it be ne-
uer so lytle: yet shall it be greatly
rewarded. And peraduēture, moch
more meryte and rewarde shall the
dull persone haue by that inwards,
Math. xx. b.

dilygẽce and good wyll: than ſhall the lerned and quycke wytted perſons: that moze lyghtly and with leſſe labour done ſpede in this mater. Let no perſon therfoze diſpayre ne take diſcomfoꝛte with any dulneſſe. Foꝛ the poete ſayeth. Laboꝛ improbus omnia vincit. Importune labour doth ouercõe all thynges. And yet though ſome perſons can (by no meanes) fall vnto the hyghest exerciſe of this leſſõ: let thẽ fall vnto prayer / and be ſoꝛy that they can nat flye ſo hygh, makyng proteſtacyon / and call our loꝛde to wytneſſe / that fayne & gladly they wolde do what beſte myght pleaſe his goodnes / And let them there cõmytte, recommende, betake, and bequeth them ſelfe body and ſoule vnto his handes at that tyme: as they intende to do, at the houre of dethe. And beſeche his grace / that this recommendacyon & bequeſte,

may

may stande / and of hym be receyue for that tyme / and therwith let them laye. In manus tuas. &c. as is beforesayd. Some psones euery yere ones at ỹ least, and some. iiii. tymes, that euery quarter ones / done make theyr funeralles / that is / all the solempnyte of theyr buryalles, with Dirige and masse / & offre theyr masse peny them selfe. And after that / make a feast & dele almes: as thoughe they were than deed in dede & buryed / also whiche custome I prayse very moch. And yf ỹ were done euery moneth ones or euery weke / or yet euery daye, of them that haue abilyte and tyme therunto. I wolde thynke & iudge it a deuoute and meritorious obseruaunce. For those persones, that by any of these / or lyke meanes, done so prepare & make theim selfe redy to dethe: may be sure neuer to dye sodenly. For many persones

ben sore afrayde of sodeyn dethe / & done ful hartely make prayer, that they neuer dye sodenly. Let them vse this maner / or some one of these formes and maner of exercyses / & they may be sure of theyr prayer / that is, neuer to dye sodēly. Study therfore good deuout soules, to be redy at euery houre / and pray vnto our lorde, that you may haue the wyll that saynt Paule had, whā he sayde. I couet and desyre / to be dyssolued, and to departe this lyfe / and to be with Chryst. whether he bryngc vs all that made vs. Amen.

Phl.i.c

BRITISH 23 JY 72 MUSEUM

The olde wretche youre assured beademan of Syon Rychard Whytford.

¶ Imprynted by
me Johñ Waylande/at Lõ-
don within the Temple
barre/at the sygne of
the blewe Ear-
lande. An. M.
D. xxxvii.

K with bracket.

¶ The werke for houſholders, nowe newly corrected and ſet forthe into a dyaloge betwene the houſholder and his houſholde / by a profeſſed brother of Syon Rycharde Whytford with an addicyon of pollecye for houſholdynge / ſet forth alſo by the ſame brother.

BRITISH MUSEUM

¶ Certayne small werkes of a brothers of Syon Rycharde Whytforde.

¶ The contentes of this boke.

¶ Fyrst a dyaloge and cõmunicacyon, betwene ỹ housholder and his housholde.

¶ An other dyaloge betwene the curate and his ghostly chylde.

¶ Two maners of alphabetes / crosroes/called. A. b. c.

¶ A dayly exercyse, and experyẽce of deth/all duely corrected by the selfe auctour, and nowe prynted trewely.

¶ The sayd auctour requyred me instantly that I shulde nat prynte nor ioyne any other werkes vnto his. Specially of vncertayne auctours. For (of late) he founde a

werke ioyned in the same volume
with his werkes/and bought and
taken for his werke / and was nat
his . But was put there in stede of
a werke of his. That before was
named amonge the conten-
tes of his boke. And yet
his werke lefte out/
as is contayned
in this preface
here vnto the
reders.

Unto the deuout reders, Rycharde Whytforde a professed brother of Syon/gretyng in our sauyour Jesu euerlastynge.

I Suppose and thynke verely good deuout reders/ that whan you rede these poore symple werkes: some of you ye haue had mynde to rede them/wyll nowe meruayle to se and perceyue that these ben the same werkes that went forthe before, and nothynge chaunged in substaunce/but onely the tytle, and some fewe thynges added. Some other wyll paraduenture iudge or feare in me ambicyon that I wold seme to make many werkes / and yet dyd sende forthe but the same, newely chaunged or disguysed. To satisfye therfore your deuoute myndes with the trothe in trewe

cōscyence/there is none such cause. But yet causes there ben dyuers appartaynynge bothe vnto you & me. One cause is that I trust verely you haue them here in a more perfecte lettre than you had before. ~~And also more truely~~ prynted. For (of a suretye) the tother letter was moche vicyous and faultye/& that in some places, that myght seme vnto my neglygencye. And also in the same volume or boke/is one of my workes left out/whiche werke is nombred amonge the contentes of the same volume and boke. And in stede of my werke, is an other heretyke or heretycall werke set in place/and the whole boke solde for my werke/whiche thynge is the most chefe cause of the sayd mutacyon or chaunge. For that thynge dothe nat onely put me vnto infamye and sclaunder: but also dothe put all the reders in ieopardye of con=

I Item payd vnto me for a copel of oxen [illegible]

conscyence to be infecte and also in the daunger of the kynges lawes, for the manyfolde erronyous opynyons that ben contayned in the same boke. Nowe iudge you (deuout reders) whether these causes ben nat reasonable for the sayd reuocacyon and chaunge. I praye you therfore of your charyte take all vnto the beste. And by my poore aduyse / rede nat those bokes that go forth without nained auctours. For (doubtles) many of them that seme very deuout and good werkes: ben full of heresyes. And your olde englysshe poete sayeth. There is no poyson so perylous of sharpnes, as that is: that hathe of sugre a swetnes. I wolde gladly ỹ welth and nat ỹ ieopardye of your soules our lord god, & moste swete sauyour Iesu my iudge / who kepe you, and sende you ỹ increase of grace. Amē.

A Dialoge or cõmunycacion
bytwene the housholder
and his housholde.

The spekers.

Fyrst speketh the housholder
than speketh one of the hous-
holde for all the residue.

The housholder.

GOod chylderne & frendes: I had (of late) coũsell to call you all to gether. And (for the dis-charge of my con-science) to shewe vnto you a for-me of lyuynge: fyrst therfore lett vs cõsyder that all we bene mor-tall, as well the ryche as ỹ poore, the yonge as the olde, there is no difference, none excepte, all must nedes dye. And thoughe we lyue very lõge, yet shall we dye shor-

ly: for ẏ lengest lyfe of this worl-
de, is very shorte. And yet haue
we no certayne, ne yet cõiecture
of knowlege, whã/where/howe,
or in what state we shall departe
this lyfe. And sure we bene, that
as we bene founde at that tyme,
so shall we be takẽ, and without
respite or delay, forthwith shall
we be presented and brought be-
fore ẏ hyghe iudge, that can nat
be deceyued, to make a counte of
all our lyfe past, where no man
of lawe may speke for vs, ne any
excuse may serue vs. Our owne
conscyence shall there speke and
tell playne trouthe, wout craft
or dissymulacion, and (in a mo-
mente, a twynclynge of an eye)
shall clerly confesse all our hole
lyfe, and euery wryncle and par-
te therof: whiche confessiõ, if our
lyfe were good, shalbe vnto our
great honour, comforte, reioy-

lynge, & ioye euerlastynge. And contrary, if it were euyl, it shalbe vnto our great shame & rebuke, vnto our endles sorowe & payne and wo euerlastynge. We haue nede therfore to be well ware, howe we spende our tyme, howe we passe this lyfe, or rather howe this lyfe passeth vs. And moche shall it auayl and profyte vnto the helth of our soules: ofte tymes for to remembre our laste ende. The wyse mã sayth. ❧ In omnibus operib⁹ tuis, memorare nouissima tua, &c. In all thy werkes (sayth he) remẽbre thyne endynge daye & what thynges shall come vnto the at thy laste ende, and thou shalte neuer do synne, ne cõtynue euerlastyngly therin. ¶ One of the housholde. Syr we all beseche you, than, ỹ you wyll shewe & teche vs ỹ forme, & meane our waye that you Ecclesi. vii.

speke of. ¶ The houshold. The
hyghste poynte therfore of a good
Christiã, is to entende and pur-
pose w̃ good harte & constaunte
mynde, to auoyde synne, and dy-
ligently to study howe to fle and
beware of the occasyons therof.
And than to appoynte hym selfe
vnto some custumable course of
Psalmo. good & ꝓfytable exercyse. ❧ Di-
xxxiii. uerte a malo, & fac bonũ. (sayth
the prophete) Tourne awaye thy
face, thy harte, wyll, & mynde, frõ
all euyll, and appoynte thy selfe
to worke good werkes. ¶ The
plone of ỹ houshold. Syr, hyt is
sone sayd, Fle euyll & do good.
But I pray you shew vs forther
howe to do so. ¶ The houshold.
For a fourme therfore howe to
folowe ỹ same by cõtinuaunce I
shall shewe you my power aduy-
se. I speke vnto you good sym-
ple and deuoute soules, ỹ wolde

layne lyue well your selfe, & also cõforte all other vnto ỹ same. Fyrst than euerych begynne w̃ your selfe. And as sone as you do awake in the morynge, to aryse for all daye. Fyrst sodeynly tourne your mynde and remembraũce vnto almyghty god, and than vse (by cõtynuall custome) to make a crosse with your thõbe vpon your forehead or front, in sayng of these wordes. In nomine patris: and than an other crosse vpon your mouthe, with these wordes, Et filii. And the thyrde crosse vpon your breste/ saynge, Et spũs sancti. Amen. And if your deuotion be therto, ye maye agayne make one hole crosse, from your heed vnto your fete, & from the lefte shulder to ỹ ryght sayng all together. In nomine patris & filii et spũs sancti. Amen. That is to meane, I do

blesse and marke my selfe w̄ the cognisaunce & badge of Christe, in the name of the father, and in the name of the sone, and in ỹ name of the holy ghost, ỹ is to saye, the holy Trinite. iii. persons and one God. Than saye or thynke after this forme. Good lorde god my maker & redemer, here nowe in thy presence, I do (for this tyme & for all the tyme of my hole lyfe) byqueth and betake, or rather do frely gyue my selfe, soule and body, with all my harte and mynde vnto the, good lorde, and vnto thy handes to be thy bonde seruaunte for euer, accordynge vnto ỹ promyse made in my baptysme at the font stone. And here nowe I do ratyfye and newly confyrme the same and do fully consente in harte & mynde therto, neuer here after, by the helpe of thy grace, to contrary the sa-

me, but to cõtynue in thy lawes, good lorde, vnto the ende of my lyfe. But where thou knowest, good lorde ỹ I am a frayle persone, unfyrme, feble & weyke, & of my selfe prone & redy, i thought, worde and dede vnto euyll, from the begynnynge of my lyfe hytherto: I beseche the good lorde god and father of all puysaunce & power, of all myght & strẽght, that thou wilt defende me from all myne enemyes, and gyue me spirituall strenght and power, ỹ I may (in the) vaynquysshe and ouercome, fle & auoyde all suche fraylte, lyght maners or dispositions, as shuld be cõtrary to thy wyll and pleasure, & that accordynge vnto this wyll of the spirite, whiche thy goodnes hath now frely gyuẽ vnto me, I may destroye the wyll of the fleshe & so contynue vnto the ende of my Genesis. viii.

lyfe. And yet good lorde, where thou knowest also that I am but rude and vnlerned, wout wytte wysdome and due knowlege of the and thy lawes, all ignorãt and as an ydiote or foole in all good and spirituall vnderstandyng, I byseche the good lorde god that art the essentiall sone of god the father, and vnto whome is appropriate all wytte & wisdome, all science / connynge and knowlege, and all ryght perceyuynge & vnderstandynge / that thou wylte graunte me the due knowlege of thy selfe by ryght & true fayth, and the knowlege of all thy benefytes & gyftes done to me and all mankynde / & grace dewly to thanke the for them. And also due knowlege of myne owne selfe, of the state and condicio of my lyfe and cõuersacio, and specially of my wretchednes

wt due contricion for all my synnes. And knowlege also of thy lawes, wyll & pleasure/so that by no maner of ygnorraunce or mysvnderstandyng, I do(at any tyme)in werke or dede/or in worde or thought: any thynge contrary vnto the same. And thyrdly(good lorde)where ye knoweste also that I am ofte tymes obstinate of mynde, froward & euyll wylled/stubburne of stomake & vnkynde of harte/dull/negligent,and slouthfull in all maner of goodnes, I beseche the good lord god holy ghost/ that arte ye spirite and wyll of the father/ & of the sone,and with the ye same selfe essenciall god, vnto whome is appropriate and specially appoynted/all boute/all goodnes/ all grace and good wyll, that ye woldest voyche safe to gyue me the grace of good wyll,so that I

neuer do / saye / ne thynke that shulde be contrary to thy wyll. And hauynge vnto the euer a re uerẽde dzede, I may loue the foz thy selfe, & all other in the(lozde) and foz the / so that accozdynge vnto the spirituall strength and knowlege that thou hast gyuen me, I may apply my wyll hooly vnto thy wyll/so that I haue no wyll pzopze vnto my selfe, but ỹ my wyll be all thy wyll, & bothe (as mocbe as maye be possyble) one wyll. And so I maye here in this life ozdze my loue, and come vnto suche perfection of feruent charyte ỹ(by ỹ grace) I may at= tayne vnto ỹ fruicio̅ of euerlas= tynge charyte in thy ioyfull pze= sence. Ame̅. And good lozde god father of heue̅, I beseche the ta= ke & receyue me thus vnto thy grace. and haue mercy and pyte vpo̅ me and all thy people. And

thou lorde God blyssed sone of god the father, and saupour and redemer of the worlde/ haue pytie and mercy vpon me and vpō all Chrisien people. And louyng lorde god holy ghost and blessed spirite of god/haue mercy & pyte vpō me and all the worlde. Holy and blessed Trinite, one selfe & same essenciall god/ haue pyte & mercy vpon me and all myne/ & vpon all thy creatures. Amen. And than ones agayne blesse the with, In nomine patris: as before, and thā go forth vnto your busynes where ye wyll. Let this be for your morynge exercise. And though you that haue greate thynges to do, wolde thynke this prayer and morynge exercise ouer longe, because of your busynes I acerteyne you, if it ones were by vse goten redy and incorporate and prynted in the

harte and mynde, it wolde sone be sayd or thought/ and the persone shulde (I byleue) haue grace to spede ȳ better in other thynges, and nothyng forthynke of the spēdynge of the tyme, but rather accounte it for greate gaynes, in so moche that we purpose to set forth in the ende a lōger exercise, for them that haue longer tyme to spēde, but nowe we shall go forth herin. After ȳ sayd mornowe exercise I truste you wyll be well occupied vpon your appoynted course of occupacion. For that was our counseyle in ȳ begynnynge, that ye shulde appoynte your selfe, by a cōtynuall course, vnto some certayne occupacion that may be profytable, & euer to auoyde ydlenes the mother and nourse of all synne and euyll. And euer beware of suche occupacions as ben called com-

munly paſtymes, that is to ſaye, all maner of vnlawfull games/ & ſuche diſpoztes as done dzawe people rather to vyce thā to vertue, whiche moze pzoperly maye be called loſe tymes than paſtymes. Foz ſyth/ by the affyzmacio of our ſauyoure, we ſhall make accoumpte of euery ydle wozde/ it muſte nedes followe that we ſhall make a moze ſtrayte rekenynge of euery ydle oz euyll werke. Let therfoze your ſayd appoynted occupacion be alwaye good: vertuouſe and pzofytable. Syth thā ye muſt nedes make a rekenynge of euery werke: wozde and thought (foz none of theſe cā be hyd oz kept pzeuy frō your audytour) me thynketh it ſhulde be a greate ſuretye foz you: to make eucry day ones your ſayd accoūte by your ſelfe. The cōmune pzouerbe is, that ofte rekenynge

Math. xii. c

holdeth lōg fellawshype. I wold aduyse you therfore to spēde some tyme ther vpō at nyght after all your occupaciōs, before your bed, there knele downe & ther begynne to remēbre wheder ye wēte & what ye dyd imediatly after your morowe exercise, & in what company ye were, & what was there your behautour and demeanour, i werke, worde, or thought, and so go forth vnto euery place/tyme & cōpany as brekefaste/dyner/soupper/or drynkynge/ & where you fynde or perceyue any thyng that was good / vertuous/and profytable/ascribe and apply that vnto our lorde god, & gyue vnto him all ỹ glory, laude & prayse therof/ for he alone is ỹ gyuer of all goodnes/ & so ouer passe that thynge lyghtly. And where ye remēbre of any speciall thynge done / sayd/ or thought

amysse/ stycke & byde therupō/ & bulte it (as they say) & tourne it up so downe/ & try the weyght & daunger therof, with all the maner and circumstaunce of the same. So may ye knowe the quātytie therof, that is to say, howe greate a synne or howe lyttell it is/ howe be it, none offence cane be lyttell that doth offēde god, & surely euery synne. is offence done vnto god, although it seme to be done vnto mā. For as ẏ loue of god doth begyñe at ẏ loue of ẏ neyghbour (For he ẏ loueth nat his neyghbour) whō he may se w̄ his bodyly eye or syght (sayth saynt Johñ) howe may he loue god (whome he cā nat so se) so in lyke maner the offence of the neyghbour is forth with ẏ offence of god. Consyder therfore vnto whome the trespas is done, & so that consyderacion with the

1. Joh. ii.

other qualyties and quantyties
of the ſynne, ſhall bryng you vn-
to a baſſhemēt therof, and to be
ſory therfore, or (atȳ leeſt) to wyll
or wyſſhe that ye had nat ſo do-
ne. Thā mekely crye god mercy/
and aſke hym forgyuenes therof
with very pourpoſe and mynde
to be confeſſyd therof at due ty-
me, and to take and do penaunce
therfore. And I dare aſſure you
that this maner of accoumpte &
rekenynge (though your ſynne
were neuer ſo greate) ſhall ſaue
you frō the ieopardy of dānaciō/
which is no lytell grace & good-
nes of God. Thanke hym than
lowly therfore, and ſo bleſſe your
ſelfe, as you dyd in the morning/
and your bedde alſo/ & go there-
vnto, and ſo cōmytte your ſelfe
all hole body and ſoule vnto the
protection/cuſtody and kepyng
of our lorde, who gyue you good
nyght

nyght and good reste. Amen. It shall be ryght well also that ye cal vpon suche holy sayntes as you haue speciall deuocion vnto, vnder this fourme or some other lyke. Blessed lady Mary mother of god alway v̄gin, I beseche ẏ pray for me, & for all Christians. Holy angell of god, what so euer thou be that arte deputed and appoynted vnto my custody, I (submyttynge me with most lowly obedience) beseche the to pray for me & for all the worlde. Saynt Michaell, saynt Gabriell, saynt Raphaell, with all holy angels & archãgels, I beseche you pray for me & for all people. Saynt Johñ baptyste and all holy patriarkes and prophetes: I beseche you pray for me & for all christendome. Saynt Peter, saynte Paule, saynte Johñ the euangeliste, and all holy apostles & euãgelistes, I beseche

you pray for me & for all the worlde, and you also all disciples of our lorde, and holy Innocentes. Saynte Stephan, and all holy martyres. Saynte Augustine/ and all holy confessours/all religious persones and hermites. Saynt Katheryne/saynt Margarete, saynte Barbara, and all holy virgines: I beseche you praye for me/and for all persones. And fynally all you holy sayntes of heuē, of euery degre and state where you be, I beseche you all in generall/ and euerych in speciall/ praye for me & all mākynde. Here may you bryng in ỳ patrones of your churches or dioces, and suche as you haue (as I sayd) synguler deuotion vnto. And here an ende as vnto your selfe. ¶ The persone for the housholde. Syr/ this werke is good for religious persones/ and for suche persones

as bene solytary: and done lye alo ne by thē selfe/ but we done lye.ii. or .iii. somtyme together/ and yet in one chambre dyuers beddes & so many in company/ if we shulde vse these thynges in p̄sence of our fellowes, some wold laugh vs to scorne & moke vs. ¶ The houl-holder. O bone Jesu. O good lor-de Jesu, what here I nowe? I dar well say, there bene but fewe perso nes in Englande but they wolde byde some daunger or rebuke for pleasure of theyr kynge or pryn-ce, and many for theyr mayster or maistres, or theyr soueraynes and some for theyr frendes and fello-wes, & specially where great gay-nes shulde growe therby vnto thē selfe. And for the pleasure of God our father, and of our swete sauy-oure Jesu our brother, shulde we be abasshed to take daūger & bere a poore mocke or scorne, that ne-

you pray for me & for all the worlde, and you also all disciples of our lorde, and holy Innocentes. Saynte Stephan, and all holy martyres. Saynte Augustine/ and all holy confessours/all religious persones and hermites. Saynt Katheryne/saynt Margarete, saynte Barbara, and all holy virgines: I beseche you praye for me/and for all persones. And fynally all you holy sayntes of heuē, of euery degre and state where you be, I beseche you all in generall/and euerych in speciall/ praye for me & all mākynde. Here may you bryng in ỳ patrones of your churches or dioces, and suche as you haue (as I sayd) synguler deuotion vnto. And here an ende as vnto your selfe. ¶ The persone for the housholde. Syr/ this werke is good for religious persones/ and for suche persones

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a poore mocke or scorne, that ne=

uer shall woũde our flesshe, ne yet tere our skyñe for ỹ pleasure of our perelesprynce kynge of kynges/ & lorde of all lordes: Fye for shame that any christian shulde be so cowardous. Ventre vpon it, go forth withall. In .xx. dayes (as they saye) the daũger shalbe past/ fere nothinge. Euery begynnyng is harde and of greate difficulte. But iportune labour doth vayn quysshe & ouercome all thynges. I tell you, this dayly exercise by custome and vse, shall seme very shorte and swete, profytable and pleasaunt. Rede it or here it ouer ones or twyse at the leest before you caste it awaye. How be it we thynke it nat sufficiẽt nor ynough for vs to lyue well our selfe, but ỹ all other christians also lyue the better for vs and by our example, & specially those ỹ we haue i charge & gouernaunce, that is to saye:

Omne principium difficile. Labor iprobus oia vincit.

our chylder and seruaũtes. And me semeth it shuld also be a good pastyme and moche meritorious: for you that cane rede, to gather your felowes about you on the holy day, specially the yonge sorte and rede to them this pore lesson. For therin be suche thynges as bothe you and they bene bounde to knowe, or can say: ẏ is the Pater noster: the Aue maria: and the Crede/ with suche other thynges as done folowe. I wold therfore you shuld begynne with them by tyme in youth as sone as they cã speke. For it is an olde saynge. The pot or vessell shall euer sauour or smell of ẏ thynge wherẽ it is fyrste seasoned. And your englysshe prouerbe saythe/ that ẏ yong cocke croweth as he doth he re and lerne of the olde. you maye in youthe teche thẽ what ye wyll/ and that shall they lengest kepe.

Quod nouã testa capit: inueterata sapit.

remembre. We shuld therfore aboue all thynges, take hede and care in what company our chylderen bene nourysihed and brought vp. For educacion and doctrine, ẏ is to saye, bryngynge vp and lernynge, done make the maners, wͤ good and vertuous persones (saythé the prophete) you shalbe good and vertuous. And with the euyll persones, you shall be also euyll. Let our chylder therfore vse and kepe good company. The pye, the iay, and other byrdes, done speake what they moste here by eare. The plouer by syght wyll folowe the gesture and behauyour of the fowler. And the ape by exercise wyll worke and do as she is taught/ and so wyll the dogge (by violence) contrary to naturall disposicion: lerne to daunce. The chylder therfore that by reason don far excede other creatures

Psalmo. xvii.

wyll here awaye what they here
spoken, they shulde therefore be
vsed vnto suche company where
they shulde here none euyll / but
where they maye here godly and
Christian wordes. They wyll also
haue in theyr gestures and beha-
uoure suche maners as they se
& beholde in other persones. And
as they bene taught / so wyll they
do / and in many thynges they
maye be compelled vnto a con-
tynuall custome / whiche dothe al-
ter and chaunge naturall dispo-
sicion. Unto some crafftes or occu-
pacions a certayne age is requy-
red in chylder / but vertu and vyce
maye be lerned in euery age. We
must se therfore that in any wyse
you vse no company but good
and vertuous. And as soone as
they can speke: we must also teche
our chylder to serue god and saye
the Pater noster. Aue. and Crede.

as I sayd before. And nat only our chylder, but also se and proue that all our seruaũtes, what age so euer they be of: cã say the same. And therfore don we vse dayly ỹ in euery mele/ dyner or soupper/ one persone shulde with lowde voyce say thus.

The fyrst petition.

PAter noster qui es in celis: sanctificet̃ nomen tuum. ✠ Good lorde god, our holy father ỹ arte in heuẽ let thy name he sanctified: that is to meane/ I beseche the graunte vs grace to blesse, to honoure, to laude and prayse thy holy name.

The seconde.

ADueniat regnum tuum. ✠ Good lord god our father that art in heuen/ let thy kyngdome come: that is, I beseche the lorde, that all the people of the worlde may come vnto the grace of bap=

tisme, and so be the faythfull subiectes of thy realme and kyngdome of Christianite.

¶ Fiat voluntas tua: sicut in celo et in terra. ✠ Good lorde god our father that arte in heuen, lett thy wyll be wrought in erth as it is wrought in heuen: ꝑ is to meane I beseche the lorde, that all thy christian people here in erth maye perfourme thy wyll, and kepe thy cõmaundementes after theyr estate and condicion, as thy holy angels and sayntes done in heuen after theyr state and degre. The thyrde.

¶ Panem nostrum cotidianũ da nobis hodie. ✠ Good lorde god our holy father ꝑ arte in heuen, gyue and graunte vnto vs this day our dayly brede: that is to meane, I beseche the good lord graunte vnto vs contynually the spirituail fode grace and effecte of thy holy sacramentes. Or thus. The foure the.

Graunte vnto vs the contynuall grace and effecte of thy holy sacramentes/whiche is the dayly fode of our soules, & spirituall suerty of our saluacion.

The fyfthe. ℣ Et dimitte nobis debita nostra: sicut et nos dimittimus debitozibus nostris. ✠ Good lozd god our holy father that arte in heuen, fozgyue vs our dettes, as we done fozgyue our detters, that is to meane, I beseche the good lozd, fozgyue and pardon me and all Chzistians all maner of offences and trespaces done agaynste the and thy lawes / lykewyse as we done fozgyue all maner of persones all maner of greues and trespaces done agaynste vs.

The. vi. ℣ Et ne nos inducas in tẽtationem. ✠ Good lozd god our holy father that arte in heuen / lede vs nat in to temptacion/ that is to meane, I beseche the good lozd,

ſuffre me not. ne any Chriſtian, to be lede or brought by any temptation / vnto the full conſente of any ſynne.

¶ Sed libera nos a malo. ✠ Th:.vii. But good lorde god our holy father that arte in heuē, delyuer me & all chriſtians from euyll: ꝙ is to meane, I beſeche the good lorde / that not onely thou kepe me and all thy people from all ſynne and offence of thy goodnes / but alſo that thou wylte delyuer and make vs quyte of all ſynnes paſte / and conſerue and kepe vs continually in the ſtate of grace. Amē. So be it: that is to meane / good lorde we beſeche the that all theſe thynges maye come to paſſe in full effecte / accordynge to our peticion and deſyre.

This prayer of ꝙ Pater noſter / is ꝙ moſt excellent prayer, bycauſe ꝙ our ſauyour made it hym ſelfe /

and taught it to his disciples.

¶ The Aue Maria, is ỳ most plesaunte prayer, and of most honoure vnto our blessed lady, bycause one parte therof is the salutacion of ỳ angell Gabriell, wherby immediatly after her consente, she conceyued the sone of god in her wombe. And the other parte, was spokē vnto her by sayut Elizabeth, inspired and moued thervnto by the spirite of god the holy ghost. And therfore dowe set forth the Aue maria, after suche maner as we dyd the Pater noster.

AVe Maria gratia plena dominꝰ tecum: benedicta tu in mulieribus et benedictus fructus ventris tui Jesus. Amē. ℟ Hayle Mari full of grace, god is with the. Blessed be thou amōg women, and blessed be the fruyte of thy wombe Jesus Christe, god and man. Amen. So mote it be.

¶ That fyrst worde Aue, whiche I do Englysshe after the commune maner, hayle is a worde of salutacion, as we say in commune cõgresses or metynges together. God spede you, god saue you, god blesse you. Good morowe / good euẽ, god spede, god be at your game, god be at your werke, god ien de you, with suche other, after the maner of the countrey where it is spoken. And the last worde Amen, it is a worde of consente or desyre, that the mater spokẽ before shuld vnderstande what euery worde meaneth.

¶ Nowe doth folowe the Crede.

¶ The fyrste article.

Credo in deũ patrem omnipotentem: creatorem celi et terre. ✠ I byleue vpõ god the father almyghty, maker of heuen & of erth. ¶ This terme: In deum/ Saynte Peter.

is diuerlly Englysshed, some done saye/in to god, some: inwardly in god / some: perfytly in god. But the mooste commune vse of the countrey of the vnlerned people/ is to saye. I byleue vpon god and vpon his fayth/ but all dothe meane in effecte/that the persone hath perfyte faythe and byleue in god/ and vnto god.

¶ The seconde article.

Saynte Andrew. ¶ Et in Jesum Christum filiū eius vnicum dominum nostrum. ⁂ And I also byleue perfytely vpon our lorde Jesu Christe his onely begotē sone: ẏ is to say, ẏ only begoten sone of the sayd father.

¶ The thyrde article.

Saynte Johan. ¶ Qui cōceptus est de spū sctō: natꝰ ex maria virgine. ⁂ And also I byleue perfytly ẏ our sayd lorde Jesu was conceyued of the holy ghost, borne of our lady saynt Mary: she remaynyng abydyng euer

euer a virgine.

¶ The fourth article.

¶ Passus sub pontio Pilato/ crucifixus mortuus et sepultus. Saynte James: the more

✻ And also I perfytly byleue ye our sayde lorde Jesu dyd suffre his passion, & was crucified, deed, and buried, vnder the power and iugement of a man called by propre name Poncius/and by his seconde or surename Pylate.

¶ The fyfth artycle.

¶ Descendit ad inferna: tertia die resurrexit a mortuis. Saynte thomas of Inde.

✻ And I byleue perfytely also/ that our sayd lorde Jesu: after his sayde passyon and dethe / descended and wente downe vnto ye lowe places of hell/and brought forthe frō thense our fyrste father Adam: and all that were there with hym/ and that vpō the thyrde day after his deth: he dyde aryse from deth/ and all the bondes therof vnto

lyfe euerlastynge.

¶ The syxth artycle.

Saynte Iames/ the lesse.

¶ Ascendit ad celos: sedet ad dexteram dei patris oipotentis. ✠ And also I byleue perfytly: ỳ our sayd lorde Jesu dyd ascende and stye vp vnto the hyghest heuens, and ther doth syt vpon the ryght hande of god the father oipotent and almyghty.

¶ The seuenth article.

Saynte Philipe.

¶ Inde vēturus est iudicare viuos et mortuos. And I also phytely byleue, that he wyll come thēse agayne in to this worlde, to iuge all persones quycke and deed.

¶ The .viii. article.

Saynte Bartelmewe.

¶ Credo in spiritum sanctum. ✠ I byleue perfytly also vpō the holy ghost, the spirite of ỳ father and of the sone, & with them both the same selfe god.

¶ The .ix. article.

Saynte Mathewe.

¶ Sanctam ecclesiam catholicā.

✠ I

✠ I also bylcue that the churche of Chriſte is and was/and euermore ſhalbe holy & kaythfull/ therefore I do gyue kayth and credēce vnto the ſame/and vnto the determinacions therof.

¶ The.x.article.

¶ Sanctorum communionem: remiſſionē peccatorum. ✠ I bylcue alſo ỹ communiō of ſayntes: ỹ is to ſay/I bylcue that all the workes and good dedes of all good & holy perſones/ben and ſhalbe cōmune: ſo that euery kaythfull Chriſtian hath & ſhall haue part with other. And alſo I bylcue the remiſſon of ſynnes: that is to ſay/that all maner of ſynnes may and ſhalbe forgyuen/yf forgyuenes be duely deſyred and axed.

Saynte Syn.on.

¶ The.xi.article.

¶ Carnis reſurrectionem. ✠ I alſo bylcue the reſurrection of our fleſſhe/that is to ſaye/I bylcue ỹ

Saynte Jude: called alſo ſaint Thadeus.

¶.

all maner of persones shall aryse at the daye of dome in soule & body with the same flesshe, blode and bones that they were borne with and dyed with.

¶ The .xii. article.

Saynte Mathie. ¶ Et vitam eternam. Amen. ❧ And I also byleue euerlastyng lyfe: that is to say, that (after ẏ generall resurrection (all maner of persones/as well good as euyll: dampned or saued/shall cōtynue in lyfe euerlastynge, eyther in ioye or payne, & neuer departe therfrō. This worde Amen, is declared before in the ende of the Pater noster.

¶ This maner of ẏ Pater noster, Aue, and Crede, I wold haue vsed & rede vpō the boke at euery mele/ or at the leeste ones a day with a lowde voyce (as I sayde) that all ẏ persones presente may here it. And yet forther I wolde aduyse & counseyle all other housholders to se

(as I do) knowe/ and proue/that euery persone in theyr house / & all that ben vnder theyr gouernaunce and charge (can say the same) and therfore they muste take ỹ labour to here them: they m selfe, and wher nede is: to teche them. For many ỹ ben aged and can not say, wyll be abasshed to lerne it openly, and yet if they here it dayly redde after the maner shewed before: they shall by vse and custome lerne it very well. And some other persones there bene: that can saye right well/ both vpon the boke and without, but yet amonge them some bene bullardes and slouthfull and some negligente and careles / and so done they not saye it: but in tyme forgete it / as in maner they hade neuer lerned it. I pray you therfore (good deuoute housholders do as I do) take the payne to here them your selfe: at the leeste ones

a weke & let none escape you / olde
or yong. It shall (byleue me) be
vnto you a great discharge of con-
science, and not without merite &
greate rewarde. And charge them
straytly vnder payne of punyshe-
ment / that they say it euery day
thre tymes at the leest / that is to
saye / in the morynge / at none or
myddaye / & at nyght. Than must
you teche them to knowe by ordre
ỹ preceptes or cõmaundementes of
god, ỹ names of ỹ. vii. prĩcipall syn
nes, & of theyr. v. wyttes, as thus.
The cõmaundementes of god ben
The fyrst .x. in nõbre. The fyrst that we shall
haue no straunge ne other godes.
but one alone: and hym to loue,
honoure & drede aboue all thyn-
The .ii. ges. The seconde we may not take
the name of god in vayne, & ther-
fore we may not vse to swere. The
The .iii. thyrde, we must kepe our holy day
with close mynde vnto god, & re-
uerende deuocion, and therfore we

may do no bodely or worldly la-
bours for lucre theri i. The fourth .iiii.
we muste with reuerende and due
lowly maner do honoure vnto our
parentes, that is to say vnto our
fathers and mothers, and we shall
haue (by the promyse of god) longe
lyfe therfore. The .v. we shall not .v.
slee or kyll any persone, neyther in
dede: nor yet in wyll or mynde, nor
yet may we hate any persone in
harte. For who so euer so doth: is i. Joh. iii.
an homicide and mãsleer. The .vi. .vi.
we maye do no lechery. The .vii. .vii.
we may do no theefte. The .viii. we .viii.
may vere no false wytnes, ne make
any lye or lesynge. The .ix. we may .ix.
not couepte or deyre any wedded
or maried persone. And the .x. we .x.
may not couepte ne deyre any o-
ther mannes goodes. These be
ỹ .x. cõmaũdemẽtes gyuẽ & cõmaũ
ded by almyghty god/ gyuẽ & ven
deuyded in two partes, as two ta-

Exod.xx. bles or bokes. The fyrste apperteyneth & belongeth vnto almyghty god, hym selfe. And in that parte ben conteyned the thre fyrste commaundementes, and all those thre commaundementes ben cõteyned in this one commaundemẽt of the gospell. Loue god aboue all thynges. And in the seconde parte or seconde table, bene the other seuen cõteyned, whiche done apperteyne & belonge vnto the neygbour. And yet all those. vii. ben agayne cõteyned in this one commaundement of Chriſte. Loue thy neghboure as thy selfe. Yet may you go ferther with them / some what to teache them what they meane. For whane you saye that we in ye haue no mo goddes but one alone, that is to meane, ỹ we shulde loue nothynge so well as god. Whan soeuer that a persone doth sete his harte & mynde vpon any creature, more than

A declaracion of the fayde preyres. The fyrste.

vpon god/so that he wolde rather displease god & breake his lawes and ordynaunces, than for to leue & forbere the affection or pleasure of the creature / than hath he a straũge god: a nother god, for thã that thyng is his god/for ẏ which he doth forsake god, and dothe cõtrary vnto his wyll & ordynaũce. And here (good and deuoute christians) be well ware, & warne all yours of these supsticious wytche craftes and charmes that bene moche vsed: and done deceyue many persones, that (for ẏ vnlawfull loue vnto the helthe of theyr bodyes, or of theyr chyldrẽ, or beastes, or other goodes lost or stolẽ) wyll go seke wysmẽ or wysewomẽ (for so they don call ẏ deuels proctours that done vse suche wytchcraftes and charmes) thẽ dõ they seke I say, and put them felfe subiecte vnto the false god the deuyll

and his cerimonyes, to get helthe vnlawfully by the meanes of that wytchecrafte forboden by the churche, vnder payne of cursynge. And yet the symple people, done suppose & wene they do nothynge offend therin. For I haue herde them say full often my selfe. Syr we meane well / & we done byleue well / & we thynke it a good & charitable dede to hele a seke ꝑsone / or a seke beest: & trouth they say / but yet it is neyther good ne charitable to helpe ẏ by vnlawfull meanes. And suerly ẏ meane is vnlawfull. For good reason wyll admitte, that no sore sekenes may be heeled, but eyther by nature, or by medicine, or by myracle. If a fynger be cutte, or small surfet takē: nature in a whyle wyll heele the persone. But in all greuous diseasis, medicine is the cōmune meane of helth: but sure ben they that suche charmes or wytch-

craftes be no medicins. For thā
shulde they heele as well by one
persone as by a nother. And no mā
byleueth they ben myracles ergo
they muste nedely by the deuels
crafte, that do deceyue the symple
persones: dothe hurte some, & tea-
ched ỹ waye vnlawfully to bringe
them in his daūger. For you wyll
graūte that he were a fole, that for
the helthe of his horse legge, wold
lose one of his owne hādes, or one
of his owne eyes/ & yet is he more
fole in dede: that for any creature
wolde lose his soule. But yet some
haue sayd to me. Syr/ howe may
this charme be euell or a mys, wyth
all thynges be good / as by exam-
ple. The charmer is a good man
or a good woman, and taketh here
a pece of whyte breade, and sayde
ouer ỹ breade nothynge: but onely
the Pater noster, & maketh a crosse
vpon the breade/ whiche thynges

ben all good, thā doth he nothyng
els but ley ỹ pece of breade vnto
the toth ỹ aketh or vnto any other
sore: tournynge the crosse vntothe
sore or dysease, & so is the persone
heeled. Howe maye this be euyll
nowe say they? I say agayne it is
euyll and dampnable, bycause the
faythe & byleue of the hole mater
resteth in that applycacion of the
crosse, whiche hathe no naturall
opacion, but is a cerimony vnlaw
full. For although all other thyn-
ges here ben good, yet done they
nothynge auayle without ỹ cery-
mony, & so is all a charme and vn
lawfull and naught, whiche may
euydently be knowen for nought
& vnlawfull, bycause the churche
doth condempne & forbede all su-
che, whiche thyng surely ỹ lerned
churche of god, guyded euer by ỹ
holy ghost wold neuer haue done,
if it were good and lawfull. And

therfore in any wyse, let none of
your folks vse any suche. ¶ Now The se-
for ỹ seconde precepte, whiche is ỹ conde.
no persone shulde take ỹ name of
god in vayne, warne your folkes
& take good hede vnto thē ỹ they
be no cōmune swerers. For it were
lesse ieopardy for you to haue in
your house a theke or a steler, a le-
cher or vnclen lyuer, thā an vsuall
swerer. For a great othe accusto-
med, doth prouoke ỹ sodeyne ven-
geasice of god The scripture sayth
De domo iurātis non recedet pla Eccleſi.
ga. The customable swerer, shall xxiii. b.
euer be full of iniquite & synne / &
the plage of ỹ vengeunace of god
shall contynually hāge ouer that
house. Let not thy mouth be vsed Ibidem.
vnto swerynge (sayth ỹ scripture)
For ỹ customable swerer shall ne-
uer be clene purged of syne. Wher
fore I dare well say ỹ swerynge is
one of the great causes of all these

ben all good, thā doth he nothyng
els but ley ỹ pece of breade vnto
the toth ỹ aketh or vnto any other
sore: tournynge the crosse vntothe
sore or dysease, & so is the persone
heeled. Howe maye this be euyll
nowe say they? I say agayne it is
euyll and dampnable, bycause the
faythe & byleue of the hole mater
resteth in that applycacion of the
crosse, whiche hathe no naturall
opacion, but is a cerimony vnlaw
full. For although all other thyn-
ges here ben good, yet done they
nothynge auayle without ỹ cery-
mony, & so is all a charme and vn
lawfull and naught, whiche may
euydently be knowen for nought
& vnlawfull, bycause the churche
doth condempne & forbede all su-
che, whiche thyng surely ỹ lerned
churche of god, guyded euer by ỹ
holy ghost wold neuer haue done,
if it were good and lawfull. And

therfore in any wyse, let none of
your folks vse any suche. ¶ Now The se-
for ỹ seconde precepte, whiche is ỹ conde.
no persone shulde take ỹ name of
god in vayne, warne your folkes
& take good hede vnto thē ỹ they
be no cōmune swerers. For it were
lesse ieopardy for you to haue in
your house a theke or a steler, a le-
cher or vnclen lyuer, thā an vsuall
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fore I dare well say ỹ swerynge is
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sodeyne plages amonge men and beastes, as pestilence, pockes, swetynges, and mozeyns, with suche other. And I byleue verely none of you wold be glad to kepe in his hous a lepze, oz any persone infected with any of the fozsayd plages And yet is a swerer moze perylous thã any of them. Foz his othe may slee oz infecte your chylde in ỹ cradle, oz stryke your beastes in ỹ feeldes, destroy your cozne & graynes, and cause pzyuely many mysscheues. And yet many persones done thynke & byleue, that if they swere trouth, they do no synne, but they be surely decepued, as by case. If a persone wolde pzynte & coyne monye of good syluer oz good golde, keppynge also the due weyghte and facion, that thynge wolde nothynge excuse the persone vnto the kynge oz his lawes, thoughe also he pzoued the money were good &

lawfull money. For ỹ kynges law is/that no persone shall prynte or coyne any money but suche as be assygned by hym, and that also in the place appoynted therunto. So in lyke maner, the lawe of god is: ỹ no persone shall swere any othe/ excepte it be at the appoyntemente or cõmaundemente of suche a persone that hath iust power to requyre and to take an othe, and that also muste be done in due place, that is to saye, before a lawfull iudge. And so may the persone lawfully swere, so euer that the swerer do thynke and byleue in true and vnfeyned conscience, that his othe is true. And els that is to saye without these circumstaũces and suche other causes expressed in the lawe no persone may swere, though it be neuer so true that he swereth. If than to swere true is synne, and dothe prouoke ỹ hyghe displeasure

of god, by cause it is cõtrary vnto his cõmaundemẽt, to swere falle must nedes be more synne, & more puoke his vengaunce. Example shall I shew here of both, that is to say, howe god is prouoked by vsuall swerynge, & how by forswerynge & false othes. This story ỹ foloweth I herde at Stondõ a lytell vylage.xxv.myles frõ Londõ not farre from ỹ hyghe way vnto Cãbrydge/where for a tyme I dyd abyde in auoydynge ỹ greate plage ỹ both in London & Cambrydge dyde than quyckely & sharply reyne, where also this story was open in the knowlege of all ỹ coũtrey there aboute, as don but smal tyme before. A gentylman ỹ was called mayster Barryngton whole wyfe was afterwarde maried in Cãbrydge vnto a gentylman called maister Caryngton, so ỹ there was but one lettre chaũged in her

name, ẏ is to say C. for B. And of her also I heide the same story, although (as she sayd) she was not pre sent. This sayd gētylmā Baryng tō was a great swerer, & dyd customably vse greate othes: specially by the blode of our lord, or (as more cōmunely they swere) by godes blode. And vpō a sōday or els a festfull holy day he went forth on hūtyng or hawkynge: & nothynge spedyng after his mynde, he came vnto an alehous at a thorough fare called Pulcriche .v. myles frome ware in ẏ hyghe way to Cābrydge ẏ one syde of ẏ whiche thoroughfare was in ẏ sayd parisshe of Stō dō, where this gentylman was, & called for drynk: & anone he began to swere after his vnhappy custome saynge. By godes blode this day is vnhappye. And in a whyle after in sweryng so, he bledde at ẏ nose, & therwith more vexed he be-

gane to rayle & rayne god (as they say) in swerynge godes passyō, godes woundes, godes flesshe, godes nayles, and euer his holy and blessed blode, tyll at the laste he fell ferther to blede at the eares, at ȳ eyes, at his wrestes, and all the ioyntes of his handes, and of all his body, at his nauyll and foundemente, & of other places of his body, in suche uelouse great quātite and stremes of blode, & shotynge out his tonge in a meruelous horrible, vgsome and forcefull maner, as blacke as pitche so that no persone durst come nere hym but stode a farre of, & cast holy water towarde hym/ and so he contynued euer swerynge/ blasphemynge and bledynge/ tyll he expyred and was deed. And the more we after they layd hym in a carte/ and caried hym to the sayde churche of Stondon, and euer the body blede tyll he was buried in ȳ

waye

waye as they came in very greate haboundaūce. This was a playn tokē that god was moche displea sed with that swerynge, and dyde openly punysshe the same/ in exā= ple to all vsuall swerers. It maye also be a good monicion and war= nynge for suche plones that done mysevse the holy day in hawkyng huntynge & suche other fruytles occupacions or pastymes. A no= ther example of the same vsuall swerynge was shewed vnto me by a bacheler of diuinite called may= ster George wercke/ a fellowe thā where I was also fellowe, of the quenes colege in Cambrydge. and after he was vycare of Harowe on the hyll, whiche thynge he sayd vpon his conscience. He sawe him selfe in a marchauntes house in London, whiche was his speciall frende, and sente for hym to gyue counseyle vnto the same persone,

a yonge man that was prentyse: or els seruaunte vnto the same marchaunte / whiche yongman dyd vse to swere for his commune othe / by the bones of god: or by godes bones. And it came to passe that he was taken with a greate meruelous sekenes, so that no Phylyke ne medicine myght helpe ne ease hym, but that he lay styl in bedde so longe, that the flesshe and the skynne of his armes and fyngers, and of his legges, thyes, shynnes / kete & toes / dyd deuyde in sondre / as though they had ben slytte with a knyfe, so that ỹ bare bones myght openly be sene and feled. And so in the same maner / (after he had with greate contricion and open cõfession of that swerynge) receyued the sacramentes of the churche / he departed this lyfe vnto our lorde. Here bene nowe two notable exãples of vsu-

all swerynge. The thyrde shall I shewe you of forswerynge, or falle swerynge, whiche was shewed vnto me of an honest preest of my familier acqueyntaunce that was vycare of Halywell, where sayncte Wenefredes well is, beside the abbey of Basyngwerke in Flynt shyre in the borders of Wales .xiiii. myles from Westchester, whiche thynge he sayde on his conscience he dyde se hym selfe and was ther present with greate multitude of other people thousandes. A certeyne man was called to be sworne in a greate mater betwene two parties, whiche sayd parties dyd put the mater hooly vnto the determination of his othe, and met bothe at a certeyne place where was a crucifixe: a holy rode that dyd many myracles, wherupon he shulde swere, and so dyd in the syght and herynge of a great multitude of

people gathred on bothe partyes. And his othe gyuen, he layd both his hādes vpon the fete of ỹ rode/ and ſware falſe & contrary vnto his conſcience, and ſo was dampnably forſwozne, whiche thynge god wold haue knowen. For whā he wolde haue taken his handes away to departe, both the handes cleued and ſtycked faſte vnto ỹ fete of ỹ rode, as though they had bē glued or faſtened w̄ nayles therevnto. And than he wolde with violence haue pulled them of: & than with ſterynge and haſty mouyng to and fro, the ſteppe wherupō he ſtode: ſlypped and voyded frome hym. And than hanged he ſtyll by his handes, & ſo remayned hangynge ſtyll contynually the ſpace of thre dayes, & marueloꝰ moche people came thyther to ſe and loke vpō hym, of the whiche many ben yet lyuyge. So at the laſte after

thre dayes whā he had with great contricion openly cōfessed his defaute/ & receyued the sacramentes of the churche, whan ỳ people supposed & thought verely he shulde there haue expired & died he was sodeynly losed and delyuered/and lyued many yeres after a good & holy lyfe / vnto the glory of God and great example of them ỳ bene swerers. ✠ Saynt Gregory in his dialoges doth shewe of a chylde, ỳ (as he had herd of other persones) dyd swere great othes, & had plea sure therin, and sodeynly whan he was swerynge in his fathers lap vpon his knē / the deuyll came & openly rauyshed and by violence toke hym from his father/and caried him away/that he was neuer sene after. Here maye you percey= ue the great peryll and ieopardy of sweryng. For ỳ loue of our lorde therfore good deuout christiās,

lib. iiii. cap xviii

take good hede therto / as well in your ielfe as in your folkes . And yet ſhulde you haue no leſſe garde or awayte vnto lyeng, or makyng of lyes or leſynges . For the lye or leſynge is very mother vnto both the defautes ſhewed laſte before / that is to ſay, vnto periury or for-
Mendacium. ſweryng, & vnto falſe wytnes. For euerych of theſe doughters / is worſe than the mother. For ỹ lyer careth lytell to bere falſe wytnes / and euery lyer is cõmunely a ſwerer / for els the lye ſhuld not be coloured / dubbed and paynted ſufficiẽtly to ſeme true, & ſpecially in a defaute whereof the lyer wolde fayne be excuſed for drede of punyſſhemẽt or rebuke, or whã a mater ſhulde (by that lye) come to paſſe / & be broughte aboute vnto effecte, for profyte, auauntage, flatery or pleaſure. For whã the lyer doth coueyte moſte ſubtelly to de-

leyue & layne and gladly wold be
byleued, thã doth ỹ lyer most lybe
tally lasshe out othes, & sparethe
for no cost (as they say) but whã su
che a persone doth swere most, thã
wyll a wyse persone byleue hym le
ste. And by this doth appere, that
the commune & besy swerers bene
suspecte to be lyers. For the lyer
is combred so in constience, that
he supposeth and thynketh he can
not be byleued without he swere
many othes, and great othes. Be=
ware therfore of lyers. For cõmu=
ne lyers bene communely theues
or pyckers, & vnclene lyuers. And
(to say the trouth) the lyer is
& disposed vnto all maner
ces, bycause that all lyers
chylder of ỹ deuyll. For th
was the fyrste lyer, and eue
cõtynue a lyer. And as the g
saythe, he is the father of all
Nowe ponder and wey (go

noute chriſtiãs) I pray you, if you were requyred whether you wold be cõtente to kepe in your cõpany a theſe or pyker, a perſone ẏ ſhuld enforce and laboure to corrupte your wyues/or your doughters/ or yet ſuche a perſone that were ſeruaũt or chylde vnto your deedly foo or enemy, I thinke you wyl ſay nay, you wold kepe no ſuche. Than ſay I beware of the lyer/ for all commune lyers ben the deuyls chyldren, and done folowe theyr father the deuyl, whoſe properte and naturall diſpoſicion is to lye. I cane well graunte ẏ you
gyue and pardon them ẏ done
, pyke, or do lechery: for ones
oyſe, and labour and loke for
iery and amendement, but in
yſe can I graunte that you
on the lyers, but euyn forth-
you wolde cure the ſodeyne
lence: ſo correcte & punyſhe

ẏ lye. Wherfor I haue set out here a p̄ty lesson, whiche I pray you teche your chyldrē, & euery chylde ẏ cometh ī to your cōpany you shall (I trust) do moch good therby.

¶ If I lye, backebyte or stele (re
If I curse, scorne, moke, or swe=
If I chyde, fyght, stryue or threte
Than am I worthy to be bete
Good mother: or maystres myne
If in any of these nyne:
I trespas to your knowynge
With a newe rodde and a fyne
Erly naked/ before I dyne:
Amende me with a scourgynge.

¶ And than I pray you fulfyll & perfourme theyr peticiō & request, & thynke it not cruelly/ but mercifully done. For ẏ wyse man sayth, who spareth the roode: hateth the chylde. And in a nother place. If thou haue chyldren (sayth he) cor=

Prouerb xiii d

Eccle vii. c

recte them betyme/ & hold the vnd
whyle they bene yong, your dayly
practyse dothe shewe vnto you/ ꝙ
if you powder your flesshe whyle
it is new and swete/ it wyll contyn-
nue good meate: but if it smell be-
for it be powdred, all the salte you
haue shall neuer make it seasona-
ble. Powder your chyldre therfore
betyme and than you loue them, &
shall haue confort of them. And
appoynte ỹ correction before vnto
ỹ mother or maystres, for commu-
nely they done take the labour of
that mynistery and seruyce. Not-
withstandynge there may be sayd
father or maister, & the staffe or fo-
te of the ryme be all one. But who
so euer do ỹ correctiō, whether it be
in lasshes, or in wordes, let it be
done w̄ the charite of our lorde/ &
with a myld and softe spirite: that
euer it be done for the reformaciō
of the persone/ rather than for the

seuengynge of the defaute, & ther-
fore shulde you neuer do any ma-
ner of correction whyle you be
vexed, chafed, troubled, wroth, or
angry for any cause, but rather for
that tyme deferre the correction, &
a nother tyme by good delybera-
cyon take the persones on parte/
or if the trespas be openly knowē,
than do it openly, ỹ all the lokers
therupon may be warned therby,
and gyue thē a good lesson before
the correctiō/and tell them you do
the correctiō agaynst your mynde
compelled therv:nto by conscīēce,
and requyre them to put you no-
more vnto suche labour & payne.
For if thou do (say you) you muste
suffre parte of the payne with me/
and therfore you shall nowe haue
experience and proue what payne
it is to vs bothe. And than paye
truely, and afterwarde forthwith
forgyue them clerly and gentelly/

so that they do nomoze so. And in doynge thus cozrection/ you may edyfye & refourme the persones/ & also meryte & haue thanke of our lozde. Where if cõtrary you chyde brawle, curse, and with vngoodly wozdes rebuke, oz stryke with hastynes to reuẽge your owne cause oz appetyte / you shall rendze the persones moze stubbourne & styffe harted, and engendze in them an hatered toward you. And also not only lose your meryte, but also deserue payne and the punysshemẽt of god, where the other cozrection done by sobzenes, shall cause the persões to haue you in a reuerẽde dzede, and also to loue you, & here afterward to blysse you, and pzay foz you. I pzay you therfoze, wynne & deserue both theyz blysshynge and pzayer/ and also the blysshyng and rewarde of our lozd. But bycause that communly all persones

done vse to swere some othe/in af-
firmynge or denyinge / that is in
saynge ye, as grauntyng, or nay,
as denyinge, whiche be seldome
sayd nakedly by them selfe with-
out some addiciō, therfore I wold
haue you in auoydyng of all vay-
ne othes to teache your chyldren
to make theyr addiciōs vnder this
fourme. ye father, nay father: ye
mother/ nay mother: ye brother/
nay brother: ye syster / nay syster:
ye syr / nay syr: ye dame / nay da-
me: or vnto ẏ states, maister/mai-
stres/ and so forth of all suche cō-
mune termes / as graundfather,
graundmother: godfather, god-
mother: vncle, aunte, cosyn / and
suche lyke/ wout any other addi-
cion, or any of these founde othes,
as by cocke & pye, by my hode of
grene, & suche other. For Christe
sayth in the gospell vnto his disci-
ples. Swere not you at all (sayth Math. v

he) in any wyse, ẏ is to meane vnlawfully or in vayne. And the prophete sayth. ✠ Laudabuntur oēs qui iurāt in eo: quia obstructū est os loquentium iniqua. That is those persones that done lawfully swere in god, shalbe praysed & haue rewarde therfore, & the mouthe of euyll spekers shalbe stopped/ and they put to shame and rebuke. All this haue we spokē for the kepynge of the seconde precepte or cōmaundement. ¶ Nowe for the thyrde commaundement. I praye you gyue good example in your owne selfe, and thā teche all yours howe they shulde kepe duely the holy day, that is to say (in asmoche as conuenientely maye be) to be voyde of all maner of worldly & bodyly labourcs. I sayde in asmoche as cōueniently may be. For people must haue meat & drynke/ the houses muste be appareyled/

Psalmo. xii.

The thyrde p̄cepte.

beastes muste be cured and loked vnto. And very vnfayned necessi-te or nede dothe excuse in cõscien-ce. The holy daye is ordeyned of god and the churche, onely for the seruice of god. The due place of ỹ seruyce is the churche. vnto all thẽ that may conueniently come ther-vnto. And to them that may not/ euery honest place of good & law-full occupacion is theyr churche. For God is there present where he is duely and deuoutly serued. Take the payn therfore whã you may to go forth your selfe/ and cal your folkes to followe. And whã you ben at ỹ churche, do nothyng els but that you came for, and lo-ke oft tymes vpon them that bene vnder youre charge, that all they be occuppyed, lyke (at the leest) vnto deuoute chrystians. For ỹ churche (as our sauyour sayth) is a place of prayer, not of clateryng and

Mathei xxi.

talkyng. And charge them also to kepe theyr syght in ỹ churche close vpō theyr bokes or bedes. And whyle they ben yong/let them vse euer to knele/stande or syte/ & neuer to walke in the churche. And let them here the masse quyckly & deuotly / moche parte knelynge. But at the gospell/at the preface/ and at the Pater noster, teche thē to stande, and to make curtesy at this worde Jesus, as the preste dothe. Thus in the fore noone let the tyme be spente all in the seruys of god. And than in ỹ after noone, muste you appoynte them theyr pastyme with great diligence and strayte commaundement. Fyrste that in no wyse they vse such vanities as communely ben vsed, that is to say/berebaytynge and bullbaytynge, foteball, tenesplaynge/ bowlyng, nor these vnlawfull games of cardynge, dycynge, closshynge/

ynge/ w̄ ſuche other vnthryfty paſtymes, or rather loſetimes: wherin (for a ſuerty) the holy day maye rather be broke, than if they wēt to the ploughe or carte vpō Eſter day, ſo it were not done by cōtempte or diſpiſynge of the commaundement of the lawe, ne for vnreaſonable couetyſe & loue of worldly goodes. For ſynne dothe alwaye more defoule and breke the holy daye than doth any bodely werke or occupacion. Therfore let them beware of the tauerne & alehouſe/ for dede of dronkennes, or of glotony, & of ſuſpecte places/ or wantō company, for fere of vnclēnes/ or lechery/ whiche thynges bene vnto youth moſte perylous/ & of great daunger & ieopardy of corruption. Aſſigne you therfore and appoynte you them the maner of theyr diſportes, honeſte euer and lawfull for a reſonable recreatiō/

E.

and(asmoche as conuenietly may be(lett the sexes be departed in all theyr dispoztes,that is to saye:the kyndes,me by them selfe/ and the women by them selfe.And also appointe the tyme oz space,that they be not(foz any dispoztes) from the scrupce of god. Appoynte the also the place,that you may call oz sende foz them whan case requyzeth. Foz if ther be a sermone any tyme of the daye,let them be ther presente all that bene not occupyed in nedefull and lawfull busynes/ all other layde a parte, let them euer kepe the pzeachynges, rather tha the masse, if (by case) they may not here both. To bye and sell oz bargayne vpon the holy daye/ is vnlaufull: excepte it be foz very nede. Charyte vnto the pooze and nedy neyghboures,doth lawfully excuse bodely oz wozldly labours vpon the holy day. Loke well you

neyther do ne saye wylfully, and by deliberacio vpon the holy daye any thynge that you knowe in co=science, shulde be contrary vnto the honoure of god, and tha done you iustely kepe your holy daye. A very good sure pastyme vpon the holy daye, is to rede, or to here this boke or suche other good en=glysche bokes, and gather therun=to as many persones as you can. For I tell you there shulde be no tyme loste, ne myspente vpon the holy daye. Lett this poore lesson nowe cotente you for these thre co maundementes of the fyrst table, whiche (as I sayd) done apperte=ne & belonge vnto almyghty God hym selfe. A nother shorte lesson shall we set forth for the commaun dementes of the seconde table. The .iiii. precepte.
And fyrste the due reuerende ho=noure to be done of ỹ chyldren vn=to the parentes, that is to saye/

vnto theyr fathers and mothers. Teche your chyldren therfore to aske blessynge euery nyghte knelynge, before they go to reste vnder this fourme. ✠ Father I beseche you of blessynge for charite: or thus. Mother I beseche you of charite gyue me your blessynge. Than let ỹ father or mother holde vp both the handes, and ioynyng them bothe to gether, loke vp reuerently & deuoutly vnto the heuen, and say thus. Our lorde god blesse you chylde, & therwith make a crosse with the ryght hande ouer the chylde/saying. In nomine patris et filii & spūs sancti. Amen. And if any chylde be styffe harted/ stubburne and frowarde, and wyl not thus aske blessynge, if it be within age, let it surely be whyssked with a good rodde, and be cōpelled thervnto by force. And if ỹ persones be of forther age, & paste

ſuche coꝛrection, & yet wyll be ob-
ſtynate, let thē haue ſuche ſharpe
& greuous punyſſhement as con-
uenyently maye be deuyſed, as to
ſyt at dyner alone and by thē ſelfe
at a ſtole in the mydle of the hal/
with onely bꝛowne bꝛeade & wa-
ter, and euery perſone by oꝛdꝛe/to
rebuke them as they wold rebuke
a theke oꝛ a traytour. Foꝛ in ẏ olde Deute.
xxi. d.
lawe ſuche chyldꝛē were bꝛought
bekoꝛe the hole townſhype, that is
to ſaye, the people of the cyte, oꝛ of
that towne, & there were they ſto-
ned vnto deth. And certeynly I
wold not aduyſe ne counſeyle any
parentes, to kepe ſuche a chylde in
theyꝛ houſe, without great afflicti
on and punyſſhement. And there-
foꝛe I thynke it were moche con-
uenięte foꝛ ther parētes, oft tymes
to ſhewe vnto theyꝛ chyldꝛē what
commodyties and pꝛofytes, and
what peꝛylles & ieopardies done

folowe the honoure and dishonou re of the parētes, accordyng vnto holy scripture. Some wherof I haue here set forth as is cōteyned in the boke of the wyse man called Ecclesiastic⁹, in the thyrde chapi= tre. Those persones (saythe he) that bene the chyldren of Christe/ ben also ꝑ chyldren of his church, & all suche (as thoughe it were by naturall disposicion) ben gyuen & applyed of that godly disposicion vnto obedience and loue. All you therfore that ben louyng chyldrē, be euer obedient vnto the iuge= ment and discrecion of your parē= tes. And so be you obedient in all your werkes, that you therby may be the chyldren of saluacion, that is to saye, that youre obedience be done with the very loue of your harte, vnfayned & without dissy= mulacion. For god hath ordeyned that the father shall haue due ho=

Eccleſi. iii. a.

noure amonge his chyldren, & the mother in lyke maner with lowly obedience. Those persones ỹ done loue god, wyll pray vnto hym for the forgyuenes of theyr synnes, & afterwarde wyll beware cõteyne & kepe them selfe from them. And in ỹ dayly prayer they shall graciously be herde. And lyke as a persone for the surete of his lyuynge here doth horde vp & gather treasure/ so done they ordeyne for the suerte of theyr saluacio that duely done honoure theyr parentes. This worde parentes doth sygnifye bothe ỹ father and mother. Who so euer doth duely honoure his parẽtes shall haue ioy, pleasure, & comforte amonge his owne chyldren. And who so euer is duely obedict vntõ the father, dothe therby refresshe & moche cõforte ỹ mother And these persones that done due honoure vnto theyr parẽtes, shall

haue longe lyfe, and in the daye of
theyr prayer they shall gracyously
be herde of our lorde, & haue theyr
petycion. Those persones that ha-
ue a reuerende drede vnto our lor
de god, haue in lyke maner a reue-
rende drede vnto theyr parentes/
and dare duely honour them, and
wyll do them suche seruyce, and in
lyke maner as a bonde seruaunte
shuld do vnto his lorde and may-
ster, as well in werke as worde, w
all patience and gentylnes. Do
therfore to your parētes honoure
and reuerence, that the blessynge
of God maye therby lyght vpon
you, and that blessynge shall re-
mayne and endure vnto your last
ende. The blessynge of the paren-
tes doth fyrme and make stable y
possessions and the kynred of the
chyldren. And contrary, the curse
of the parentes dothe eradicate &
rotewalt & vtterly destroy bothe.

Chylde, neuer take thou pleasure ne pryde in the rebuke & dispraysse of thy parentes. . For that rebuke is not thy glory, boste, nor prayse, but rather thy confusyon, shame & rebuke. For the glory and prayse of euery persone, standeth in ỹ honoure of the parẽtes. And a great shame and rebuke is it vnto the chyldren, whan the parentes bene without honoure and reuerence. Good chyldren take good pacience with the age of your parentes, and neuer displeasse ne greue them in all your lyfe. And if they fayle ĩ wytte or vnderstandynge, & therafter speke or do any thynge contrary vnto your reason or wytte/ take you pacience with them, & let ỹ mater passe. And in no wyse do you not dispise thẽ, bycause of your owne strẽgth or better abilite. For the pyte and compassion that you haue vnto your parẽtes, shall nc=

uer be forgoten before God. For you shall haue good and profyte of theyr offence & synne. And in the iustyce & ryght you do vnto them shall you be edifyed, and encreace in vertue. And i the tyme of your tribulacio, that good dede shalbe remembred. For as the yce in the frost doth melte by the clere sonne beames, so shall your synnes (by your duety done vnto your parentes be wasted and clene losed & forgyue. That persone is of euyll name and fame that doth forsake the parentes in theyr nede. And those chyldren bene accursed of god, that done anger, vexe, & trouble theyr parentes. Chylde of what state or degre so euer thou be, do euer thy duty with myldenes, mekenes, and lowlynes, & than shalt thou be well byloued, and praysed aboue other persones. And ỳ more hyghe estate thou come vnto, ỳ

more meke and lowly be thou in all thynges, and thã shalt thou in ỹ presence of god haue great merite, and encrease in grace. For God doth loke vpon thẽ that done rendre & gyue due thankes, for the fauoure & goodnes done vnto them before. All this nowe is the very texte and lettre of the holy scripture in the place before reherſed. Where you may se & perceyue many great commodytes and graces that done come vnto them that duely don honoure theyr parẽtes. And many great ieopardyes and peryles, and also the curse of god/ that doth lyght vpõ thẽ that wyll not do theyr duety of honour and reuerence vnto theyr parentes. Let therfore your chyldrẽ vse and accustome thẽ selfe, dayly to aske theyr fathers and mothers blessynges. For this dare I saye, that although in case the father or mo-

Ad verbum ferme translata.

Ex Gre. lib. d'alo. iii. ca. vii.

ther were an abhomynable synner, or excommunycate, accursed/ or an heretyke, & though ẏ chylde were so also. yet myght that crosse of the blessynge of that father or mother saue that chylde frome sodeyne myschefe, that els myght haue come vnto that chylde. And ẏ crosse may also do flee or chace away euyll spirites, that els shulde haue had power vpon that chyld. The blessynge of euery good person is good & not without greate vertue, accordynge vnto ẏ power and degre of the persones & therfore teche thē also to aske blessyng of euery bisshope, abbote & euery preste, and of theyr godfathers & godmothers, with other deuoute persones. And let this suffyse for this fourthe commaundemente.

The fyfthe precepte.

¶ yet go ferther vnto the fyfthe cōmaundemente, whiche is to kyl or sle no persone. Teche thē there/

that it is not ynoughe ỹ they put no persone to deth by stroke of hã= de or wepẽ, but also that they hur= te no persone in name or fame by detraction, backebytyng or sclaũ= derynge, or by cupll example of ly= uynge, nor yet that they curse or banne or wysshe cupll vnto any persone, or yet hate any persone in herte. For (as scripture sayth) who so euer dothe bere in the harte or mynde any hatered, malyce, cupll wyll, or stomacke agaynste any chrystian, is an homicide, that is a mansleer or a manqueller. Many persones wyll say they ben in cha= ryte, and haue no hatered vnto a= ny persone, and yet wyll they not speke one to a nother and that is a sygne and token that preuy hate= red is in the harte, & ỹ they do not loue theyr neyghboure as thẽ sel= fe, in the true and vnfayned cha= ryte of our lorde. And sure it is, ỹ. 1. Joh. iii.

i. Johan. iiii. d. who so euer dothe not hooly and fully loue his neyghbore, whome he may se & behold with his bodyly syght, he cane neuer loue god/ whome he cane not se, nor so beholde. This is than the commaũdement of God: that who so euer doth loue god. muste also loue his neyghboure. The syxthe cõmaundemẽt is that no lechery be done/ whiche is not mente onely for the vnlawful dede, but also for all maner of prouocacion therunto/ as wanton and lyght behauyours, in kyssynge, clyppynge, and vnclene touchynge, a lyght loke or caste of the syghte, with a desyre and consente of harte vnto the dede, dothe breke this cõmaundemẽt. Moche more than doth rybauldy breke it, and suche maner as before is sayd. The olde prouerbe sayth. Who so wyll none euyll do: shulde do nothynge that longeth therto. The

The. vi. precepte.

Math. v d.

ghostly enemy dothe deceyue ma-
ny persones by the pretēce and co
loure of matrymony, in pryuate =
secrete contractes. For many men Contra-
ctes.
whan they cane not obteyne theyr
vnclene desyre of the woman, wyll
promyse mariage, & therupō ma-
ke a contracte premyse, and gyue
faythe and trouth eche vnto other
sayinge. Here I take the. N. vnto
my wyfe, and therto plyght ỹ my
trouth. And she agayne vnto him
in lyke maner. And after ỹ done/
they suppose they may lawfully
vse theyr vnclene behauyoure/ &
somtyme the acte & dede doth fol-
lowe, vnto ỹ great offēce of god &
theyr owne soules. It is a greate
ieopardy therfore to make any su-
che contractes, specially amonge
them selfe secretely alone without
recordes, whiche must be two at ỹ
leest. For many tymes after the
vnlawfull pleasure is paste, dis-

tozde dothe fall bytwene the par-
ties, eyther bycause that (as the cō
ii. Regū. xiii. c mune pzouerbe sayth) hote loue is
sonecolde, oz els by the meanes of
theyz frendes, oz by some couety-
se to haue a better mariage they oz
one of them done denye the con-
tracte, & so vnlawfully done mary
otherwyse and lyue in aduoutry
all theyz lyfe tyme. And bycause ȳ
churche cane not openly knowe ȳ
thyng that was spoken and done
in priuyte, they bene thought and
supposed so to lyue as lawfully in
mariage, wher in dede before god
they done lyue as noughtypackes
in dampnable aduoutry and vn-
lawfull lechery, and all theyz chyl
dzen bastardes before God, all
though they seme otherwyse vnto
the wozlde. Wayne therfoze your
folkes ther be no such blynde bar-
gaynes in youre house oz gouer-
naunce. ¶ The .vii. cōmaunde-

mente

ment is, do not thefte. Herin cor=
recte your yong persones betyme. The. vii. precepte.
For the chylde that begynneth to
pyke at a pynne or a poynte, wyll
after pyke a peny or a poũde. And
so go forth from an apple vnto an
oxe, and from a pere to a purse, or
an horse, & so frõ the smal thynges
vnto the greate. Whan you take
any chyld therfore w̃ the may=
ner, be it neuer so lytle a thynge:
pay truely at the fyrste tyme, and
the seconde tyme: and prycke the
pynnes or the poyntes vpon the
cappe or shulder in open syght, &
let all the house wonder vpon thẽ
and crye all: here is the thefe, this
is the thefe, se se the thefe. And if
they mẽde not therby, let thẽ be so
brought through the open stretes
with shame ynoughe, & cruell pu=
nysshement. For better is it that ẏ
chylde wepte in youth, and suffre
shame and rebuke, than herafter

the father, mother & frendes shuld wepe for sorowe and shame at his hangyng and shamfull deth. And let euery persone beware of theffte For all other synnes with contricyon / confessyon and penaunce / may be forgyuē clerely, but theffte and all goodes vnlawfully gotē / can neuer be forgyuē vnto the tyme that restitucio be made that is to saye, vnto the tyme those goodes / or the valure of them be restored, if the persones (in any wyse) maye be able therunto. Lett euery persone pōder well and wey, what vaūtage it is to stele or pyke, syth (besyde the payne certaynely to be suffred in hell) the same goodes (in valure) must be restored agayne. Small goodes truly gotē, done growe and encrease vnto the greate confort of the persones. And contrary, euyll gotē goodes lyghtly come (as they saye) and

lyghtly go, all wast vnto nought, with ẏ disconfort of the parties/ & great combraunce of conscience. Se than ẏ all goodes be well goten amonge you. ¶ Of ẏ. viii. cōmaundemēt you haue before some remēbraunce in the lessons of swe ryng & lyeng. ¶ The. ix. cōmaundemēt is that no persone shall desyre in mynde nor wyshe ẏ the wedded make of any other persone were lawfully theyr weded make. ¶ And the. x. commaundemēt is in lyke maner of the goodes. For so shulde the parties haue incommodite, losse, displeasure or disconforte. The dedes of these two cōmaundementes were forboden of god in the. vi. and. vii. cōmaundemētes, here nowe bene the wylles and desyres forbodē. That thyng than that no man maye lawfully wyll: may no mā do lawfully. Let them therfore beware that do not

The. viii precepte.

The. ix. precepte.

The. x. precepte.

onely wyll and desyre in myndes but also done secretely, pryuely and craftely laboure to take theyr neyghboures fermes, or his house (as they saye) ouer his heed, or to entyce and get away theyr seruaūtes, or any other goodes profytable for the parties. For though suche thynges maye seme vnto the worlde lawfull, surely they be not without the great offence of god/ as contrary vnto his commaundemētes. And thus an ende of the .x. commaundementes.

Of the seuen principall synnes.

¶ yet muste you haue a lesson to teche your folkes to beware of the seuē pryncipall synnes, whiche ben cōmunely called the. vii. deedly synnes, but in dede they do call them wronge, for they bene not alway deedly syñes. Therfore they shuld be called capitall or principall synnes: and not deedly synnes. ¶ These bene theyr names by ordre, after

our diuisiō. Pryde/ Enuy/ Wrath Couetyse/ Glotony/ Slouth/ and Lechery. Thus don we ordre thē/ accordynge vnto our thre ghostly enemyes/ the deuyll/ the worlde, & the flesshe. For Pryde, Enuy, and wrath, done apperteyne and belong vnto the deuyll, as chefe mouer of thē. And couetyse dothe apperteyne vnto the worlde, as chefe mouer therof. And glottony/ slouth/ and lechery, done belonge vnto ỳ flesshe/ as theyr chefe mouer, whiche thre we done put vnder this ordre, bycause that glotony is a great occasyon of slouth. For (as the prouerbe sayth) whan the bely is full, the bones wolde haue reste. The full fedde glotton is apte vnto no good werke or laboure, but rather all disposed vnto sluggysshenes and slouth. And those two betwene them done stirre and puoke most vnto lechery.

The. v. wyttes.

¶ Teche them also to knowe ye names of the fyue wyttes, and to put the fyrste fynger of the ryght hande vnto the instrumentes of the same wyttes, that is to say vnto the eare, the eye, the nose, the mouth, and than to ioyne & clappe both the handes togeder, saynge thus. Herynge, seynge, smellynge, tastynge, and touchynge.

The. vii. werkes of mercy.

¶ It shalbe also well doue to teche thē the .vii. worckes of mercy. which you shuld (after your power) set forth in werke as you teche thē in voyce. That is to fede ỹ hūgry. To gyue drynke vnto ỹ thursty. To cloth ỹ naked. Herborow or lodge ỹ wayfarynge folkes / or them that haue nede of lodgynge. Visite the sycke. Redeme ỹ prysoner. And bury the dead. Here is now an ende hereof. ¶ Not wtstā-dyng I thynke it necessary to shew here yet howe as I lerned of my

A fourme of cō fes-cion.

goſtly father ẏ taught me all this leſſon you ſhuld teche your folkes to be ordered vnto ẏ confeſſyon of theſe thynges. For I haue knowē many come vnto cōfeſſyō, ẏ could not tell howe to do, or what to ſay there. I ſhall therfore ſet forth here a ſhort forme and maner therof. For ther ben many formes of cō=feſſions in prynt ſet out at lengh. Fyrſt good deuout chriſtiās I be=ſeche you gyue no credēce vnto the falſe heretykes, ẏ done depraue & ſet nought by confeſſyon, nor by this holy ſacrament of penaunce. For I acertayne you thoſe perſo=nes what ſo euer they be, ẏ (after they? baptyme and chriſtendome) haue doue any deedly ſynne, cane neuer be in ẏ ſtate of ſaluacion wō=out the fayth & wyll of confeſſion. For almyghty god in euery lawe dyde requyre confeſſion and pro=uoke euery treſpaſſer thervnto, as Gene. iii.

of our fyrst parentes Adã & Eue in paradyse, whiche confessyõ if they had mekely made, they & we shuld haue suffred the lesse payne. In ẏ olde lawe speciall oblacions and sacrifyce was appoynted opẽly by the prestes to be done for suche synnes amonge the people ẏ were preuy vnknowen vnto all other persones, excepte onely the selfe trespassers, wherby it must nedes be trouth, that they were confessed therof vnto the prestes. Whã any persone also was suspecte of lepry. the iugement and determynacion therof remayned (by ẏ ordynaũce of ẏ lawe) vnto the prestę. Whiche thyng was a playne figure of the sacramente of penaunce and con= fessyon. And our sauyoure sayde, he came not to breke the lawe: but rather to accomplyshe and fulfyll the lawe. And so he dyd confyrme and ratifye that lawe, whã he sent

Leuit. iiii. v.

Wath. v

the lepzes that he cured and heled vnto the pzestes. And i euery cure he dyd vpon the syke persones, he expzessed mystycally cõfessyon, in that he caused them to shew theyr disease before they were cured. And saynt Peter his apostle after his ascensyon, dyd requyze confessyon of a man called Ananye, & of his wyfe called Saphirye (as appereth in holy scripture) of a deedly synne, whiche he (by the reuelation of god) knewe they had done/ and bycause they wolde not make confession therof, they were bothe strykē to deth with the vengeaũce of god. Our mother holy churche therfore hath (by the inspiracio of ỹ holy ghost) ordeyned that euery persone ỹ cõmytte or do any deedly synne i werke, worde, or by full deliberate cõsente in thought, must nedely (if they wyll be saued) be cõfessed therof vnto a pzeste. Sythe

Math. viii. Luc. xvii.

Acto. v.

than all christē people haue receyued and vsed the same so many hondred yeres, take you that vse & custome for sufficient auctoryte to folow the same and to put all maner of contrary opinion clene out of mynde, and in no wyse to here speke or talke therof. Nowe vnto our mater. Fyrste teche your folkes to come reuerently vnto the ghostly father with meke & sobre countenaunce & behauyour. (For it is no laughynge game.) Than knele down at ẏ place appoynted & there make a crosse vpō the foreheed or frōte, with In nomine patris (as before is shewed) and thā forth with say thus. Benedicite. And whan the preest hath answered, than say (if the persone be lerned) Confiteor deo, beate Marie, omnib⁹ sanctis, et vobis, peccaui nimis, cogitatione, locutione, et opere mea culpa. that is to saye for

the vnlerned, I confesse & knowlege my selfe gylty vnto our lorde god, the blessed lady sayntMarie, vnto all the holy cõpany of heuẽ/ and vnto you my ghostly father ỹ I haue offended my lord god many tymes in my lyfe, and specially syth the laste tyme of my confessyon, in thought, worde, and dede, in many and dyuers wayes, mo thã I can shewe, specially in the seuen pryncipall symnes. Pryde, enuy & wrath, couetyse, glotony, slouth, and lechery. And by them I haue broken his commaundementes=

Pryde.

For by ỹ syñe of pryde I haue ben presumptuous & disobedient vnto god, & haue not loued hi aboue all thynges, but many tymes set more by myne owne frayle appetyte and sensuall desyre. For where I shuld haue desyred euer

the laude and prayse of our lorde/ and with all mekenes of hart accused my selfe/ I haue cõtrary bosted my selfe, or desyred and bene glade of myne owne prayse & bene loth to be dispraysed. And whan I haue ben chalenged, reproued, rebuked, or corrected, or yet charitably ben monyshed and warned of, and for my defautes, I haue rebelled there agaynst, and not mekely receyued it but rather ben redy to defende or to excuse my selfe, and somtyme with a lye, or a false othe. And for lacke of reuerende drede and loue of our lorde, I haue by presumpcion of pryde taken his holy name in vayne, and vnlawfuly sworne by god, by our lady, or ỹ holy sayntes by my fayth or trouthe, with suche other. And for very pryde and presumption, and for lacke also of loue & drede: I haue myslysed the holydaye, in

thynges of pleasure, or profyte vn
to my selfe, and not in his seruyce
vnto his honoure. I haue also (of
hyghe & proude harte or mynde)
bene disobediēt and not done due
honoure and reuerence vnto my
fathers and mothers spirituall &
carnall, ghostly & bodyly, nor vn=
to myne elders and betters, but
haue ben many tymes full obsty=
nate and frowarde vnto them. I
crye God mercy. Thus (by this
foule synne of pryde) I haue bro=
kē foure of the principall cōmaun
dementes of our lorde, and many
other wayes haue I also offended
therin. I beseche his grace of mer=
cy and forgyuenes.

¶ Enuye.

¶ I haue also offēded my lord
god in the synne of enuye: for I ha
ue not loued my neyghbour as my
selfe, nor ben so charitable, so kyn=
de, so louynge and fauorable vnto

all persones: as I wold they shuld haue ben to me, but rather I haue (by suspicion) thought, iuged, sayd or herde of other persones, otherwyse than I wolde they shulde of me, nor ben so glade of theyr welthe, ne so sory for theyr hurte as I wold haue ben of myne owne. I crye god mercy.

¶ Wrathe.

¶ In wrath also I haue offended, for lacke of due pacience, and for lyght, slyght. or small occasion, haue leyghtly & soone ben styred & moued, wroth & angry, whā any thynge hath ben done or sayd cōtrary vnto my mynd. And therwith haue ben redy to reuenge the same with froward and vēgeable countenaunce and behauyoure / with hyghe, hasty, and vngoodly wordes, brawlyng, chydyng, scoldyng, reuylynge, rebukynge, raylynge, vpbraydyng, thretyng, cur-

fyng, bannyng, fweryng. And if it came therynto, in ſtryuyng, fyghtyng, or (at the leſt in wyll: as god forbede) in kyllyng or ſleyng. Thus by theſe two great ſynnes of enuy & wrath I haue broke the .v. & the viii. cõmaundement of our lorde, in them both. I beſeche his grace of mercy and forgyuenes.

¶ Couetyſe.

In couetyſe alſo I haue ſynned bycauſe I haue not bene contente with the goodes, ſtate, and degre of lyuynge that god hath ſente me where it is moche better than I haue deſerued, or am worthy, but I haue coueyted and deſyred/wyſhed & wylled, ſtudyed & laboured to haue more (if any be vnlawfully goten or ſo with holden, make playne cõfeſſyon therof as the mater requyreth.) Thus by this ſynne of couetyſe haue I broken the .vii. commaundement of our lorde

and the tenth and otherwyse dy-
uerlly offended in couetyse. I be-
seche his grace of mercy and for-
gyuenes.

¶ Glotony.

¶ I haue also synned in glo-
tony, in takynge meate & drynke
vndiscretely/ and aboue that na-
ture dyde requyre, & haue pycked
out & chosen (somtyme by sensuall
appetyte) the delycate swete and
plesaunt meates and drynkes, ra-
ther for pleasure thã for nede/ and
taken therof suche superfluyte (at
some tymes) that I haue ben ther-
by sycke or diseased, or at the leste
ben the more dull bothe in body &
soule, vnto all maner of vertue &
good exercises (loke here whether
you haue broken any fastes com-
maunded by the law, or ben dron-
ke, or taken any notable surfet) af-
ter meat commonly I haue bene
more redy to passe the tyme in bo-
dyly

dyly dispoztes and ydlenes thā in labours. I crye god mercy.

¶ Slouth.

¶ I haue bē also moche slouthfull and neglygent to serue God, both vpon the holy day and other dayes also, and I haue ben yzke wery, & thought ỹ tyme of prayer longe, come late therunto, & make haste therin, and ouer passed the seruyce of god, without due reuerence, moze by course and custome than by any good remembzaunce oz deuocion, and also I haue not ben diligēte to apply my selfe vnto suche bodyly labours as I haue had in charge & sometyme haue not done the labours at all, oz els full sleyghtly done them, and spent the tyme after myne owne appetyte full vnfruytfully, sometyme in wantonnes, & somtyme in very ydlenes. I crye god mercy.

¶ Lechery.

¶ By the meanes of these two

soule synnes of glotony & slouth/ I haue bene the more redy vnto ꝑ thyrde synne of ꝑ flesshe, that is to say leehery, for I haue not bene so chaste in soule & body as ꝑ state/ degre & maner of my lyuyng doth requyre, not so diligent & ready to put awaye vnclene thoughtes or mocions of ꝑ body as I shulde be/ but rather folowed thē at sōtymes wyllfully, & suffred them to hange vpon me, & taken in them delectacion and pleasure for the tyme. And whan I haue ben in ꝑsence of cōpany, I haue not alway ordered my selfe in chaste maner in my lokes or syghtes, countenaunce and behauyour, wordes & dedes, but many tymes haue ben full lyght to take or to gyue occasyon. I crye god mercy. Here must you remēbre sute or prouocacio vnto vnclēnes, done or suffred on your behalfe, as i wordes, wrytyngs, sygnes tokens, messages, kyssynge, clyp-

pyng, touchyng, or other mere fylthy and vnlawfull behauyoure/ done in dede or in full consente. And so shewe euery thynge with ȳ due circumstances, of ȳ tyme, place, and persones, not namynge the persones, but shewynge the states or degrees of thē: as whether they be maried or vnmaried. &c. Thus by this foule synne of lechery: haue I brokē the .vi. & also .ix. commaundemēt of god, and by many other meanes, as well in this synne as in all the other of these .vii. pryncipall synnes, haue I greuously offended my lorde god, brokē his cōmaundementes, not fulfylled ȳ workes of mercy vnto my power, and myslyed my fyue wyttes, in herynge, seynge, smellyng, tastynge, and touchynge. For the whiche & for all other, as our lord knoweth me gylty, and I wolde confesse & knowlege if they came

to mynde, I beseche his gracious goodnes of mercy & forgyuenes. And you my ghostly father of penaunce and absolucion. Et precor sanctam Mariam, omnes sanctos dei, & vos orare pro me. Whiche is to meane vnto the vnlerned. And I beseche the blessed lady saynte Mary, all the holy cõpany of heuen, & you also my ghostly father to pray for me. And whan you haue taken your penaunce, and haue ben assoyled, than say you vnto ỹ preste. Syr/and it please you, this is my penaunce, and than reherse the same ones or twyse your selfe/ that you may the more surely bere it in mynde. For I assure you, it is ieopardeous (after lerned men) to forget the penaunce. And thus an ende therof. ¶ yet dyd I promyse in the begynnynge / to set forthe here a forther exercise, whiche I thynke shulde be good and profy-

table for all persones. For the cõ-
mune prouerbe is, that a great be-
nefyte or gyfte is worse than loste
vpon suche vnkynde persones ẏ
d one not remẽbre it, ne gyue due
thankes therfore. It shuld become
therfore euery faythfull christian
to haue euer in mynde the greate
and excellẽt benefyte of our salua-
cion. And therfore haue I deuy-
sed here a shorte table, that dothe
(in some) conteyne the hole lyfe of
our sauyoure Jesu, that suche per-
sones as wyll can it by harte, and
haue it ready in mynde may lyght
ly ordre & lay vp as it were trea-
sure in a cheste or cofre, all suche
maters of the gospell, & that done
appertayne vnto the actes of our
sauyour, as bene preached where
they ben presente, or that they don
here any good communycacions
or redynges. And also ouer this/
they shall haue two greate profy-

tes hereby, one is: that no remedy maye better ne soner chace awaye all temptacions, & put the ghostly enemyes to flyght, than this remembraunce. The seconde is, that nothynge in this worlde may rather ne more spedefully moue a dull harte vnto deuotion, & vnto contynuaũce of vertue, than this exercise. I beseche you all therfore, in visceribus Jesu christi: that is to say, for the tender loue of our lord god and most swete sauyour Jesu: gyue some laboure and diligence therunto, and dayly vse the same. It is but shorte and therfore may it soone be had by harte. And it is very swete, pleasaunt and profytable, and therfore shulde be receyued with god wyll and diligence.

¶ The selfe table of remembraunce.

The fyrste.

¶ The Incarnacion, that is:

whan (after the salutacion & gre-
tyng of ỹ angell Gabziell) our sa-
uyoure was conceyued perfite mā
& very god, in the wombe of our
blessed lady Mary, euer virgine.

¶ The Natiuite, that is the ii.
blessed byzth of our sauiour whan
he was bozne in Bethiē of the sa-
me blessed lady, without any pay-
ne: she euer remaynyng virgine.

¶ The Circumcision/whan he iii.
fyzste shedde his precyous blode
foz our redempcion.

¶ The Epyphany / whan he iiii.
was shewed and openly declared
vnto the hoole wozlde by the thze
kynges, to be very god, and very
man, the sauyoure of the wozlde.

¶ The Pzesentacion / that is v.
whan he was bzought vnto the
temple with oblacion oz offrynge
accozdyng vnto the lawe, and al-
so the purificacion oz churchynge
of our Lady.

vi.

¶ The flyght in to Egypte, & was whā kynge Herode dyd pursue our sauyour, and wyllyng surely to slee hym, dyde cause to slee all the Innocent chyldren within the cooستes & countrey of Bethlee.

vii.

¶ The disputacion, that was after his retourne and cōmynge fro Egypte agayne, whan he wēt with his mother and Joseph vnto Hierusalem, & there vnknowynge vnto them remayned and taryed tyll that thre dayes after, w̄ great sekynge they founde hym in ỹ tēple disputyng amōge ỹ doctours, & than was he. xii. yeres of age.

viii.

¶ His humiliacion and meke behauyoure vnto his parentes, that was whā he lefte that hyghe place and exercise of contemplacion, and went with them, and was obedient vnto them.

ix.

¶ His educacio or bryngynge vp, that was whan he taried and

dwelled at Nazareth wᵗ his blessed mother and with Joseph her husbande, euer occupied after theyr wyll and mynde vnto theyr comforthe, and euer as he grewe & encreased in age and statur, so dyd he appere and shewe hym selfe in grace and vertue.

¶ His Baptysme, ẏ was: whan he was baptised of saynt Johñ baptiste in ẏ flode of Jordane, where the voyce of the father of heuen was herde, and the holy ghoste (in the kynde and lykenes of a doue) was sene, whiche dyd testifye and declare for trouth, ẏ Christe was god and man, the Messie and sauyoure of the worlde. x.

¶ Wyldernes, that is: that immediatly and forthwith after his sayde baptisme he was led (by the spirite of god) in to a wyldernes/ not farre frome the sayd flode of Jordane, to the ende and purpose xi.

to be attempted of the deuyll.

xii. ¶ Faste, that is: ỹ he in the wyldernes dyd faste frome all maner of fode, meat or drynke, by ỹ space of .xl. dayes and fourty nyghtes contynually together.

xiii. ¶ Temptacio / that is: that immediatly and forthwith after that faste whan he beganne to ware hũgry, the deuyll dyd tempte hym vnto glotonye and vnto pryde / & vnto couetyse.

xiiii. ¶ Victory / ỹ is: ỹ our sauioure dyd cõfounde the deuyll in all his temptacios, & (for our welth) had ouer hym the victory & maystry.

xv. ¶ Election / that is: ỹ chosynge of his disciples, and the appoyntyng and deuydyng of them in to dyuers degrees and ordres.

xvi. ¶ Preachyng, that was whan he spake openly vnto the people / and that cõmunly in paraboles.

xvii. ¶ Teachynge / that was whan

he taught his disciples & apostles secretly by thē selfe suche misteries as apperteyned vnto thē to know and not vnto the cōmune people.

¶ Laboures, that was whā he wente aboute from towne to towne, from cite to cite, from countrey to countrey, in hunger, thurste, & colde, and many a wery iourney. xviii.

¶ Miracles, whiche he dyd in many a sondry maner. In tournyng water in wyne / in fedynge of many thousandes with a small porcion of vytayle. In curynge & helynge of all maner of syckenes & diseases, & in shewynge to many theyr secrete & inward thoughtes. xix.

¶ The Maundy / that was the laste souper, that he made to ende and conclude the olde testamente / by the paschal lambe / and to ordeyne & begynne the newe testament. xx.

¶ The ministery or seruyce / ỹ was whan he washed the fete of xxi.

his disciples arisynge therunto frome the soupper.

xxii. ¶ The Consectacion, that was whan he retournyng agayne vnto the table, dyd (of bread & wyne) consecrate & make his owne holy body and sacred blode, and therewith dyd cõmune and howsell his apostles/and gaue them power to consecrate & make the same, whereby they were all made preastes.

xxiii. ¶ The sermone/that was whã (after all this) he preached vntohis apostles a solempne & maruelous swete sermõ makyng specially mẽcio of loue, vnite, peace, & cõcorde.

xxiiii. ¶ Agony / that was whan he went a syde from the company, w saynt Peter, saynt Johñ, and saynt Jaines/& yet went somwhat from them vnto prayer/wherin he swet water & blode for agony/ fere/ care / and trouble of mynde/ for the maner of that bytter passyon and

moste cruell dethe that he sawe to come/and howe lytell it shulde be regarded and set by.

¶ Betraynge/ that was whan the traytoure Judas that before had solde hym vnto the Jewes/ came with a company of harneysed men/ & with a false flateryngе kysse shewed vnto them whiche was he. xxv.

¶ Takynge/ that was whan (after that kysse) ẏ soudyers layde hande vpon hym and toke hym/ & all his disciples fledde and forsoke hym for the tyme. xxvi.

¶ Bysshopes/ that is whan the soudiers that toke hym/ brought hym vnto the bysshopes Anne and Cayphas, where he was examined, and by false wytnes accused/ and cruelly tormēted all ẏ nyght. xxvii.

¶ Pylate, that is: that on the morowe he was presented by the Jewes, & falsly accused vnto Py- xxviii.

late.

xxix. ¶ Herode/that is: whan Pylate had examined hym and coulde not fynde hym in any thynge defauty, than dyd he sende hym vnto Herode the kynge.

xxx. ¶ Pylate agayne, that is: whā Herode had examined hym in many thynges/and he wolde answere hym vnto nothynge: than he put vpō hym a whyte foles cote/& with derysion and mokery sente hym agayne vnto Pylate.

xxxi. ¶ Examinacion, that was whā (after many newe false accusacios of the Jewes) he ferther examined hym by longe processe.

xxxii. ¶ Flagellacion, that was: whā Pylate wyllynge to delyuer hym (bycause he foūde hym in all thynges fautles, and yet coulde not appease the crye and malyce of the Jewes) dyd put hym naked, and tyed hym vnto a pyller, and caused

hym to be cruelly scourged, so that no place of his body was vntoyne or vnwounded.

¶ Coronacion, that was whan the Jewes wolde not yet be satisfyed and contente, Pylate caused hym to be crowned with a crowne of sharpe thornes, and with a rede in his hande in stede of a septre/ & clothed in purpure: brought hym forth amonge them, and sayde in mockage/ Beholde your kynge. xxiii.

¶ Condempnacion/ that was: whan the Jewes wold in nowyse be otherwyse contente than with his deth. Pylate set in a trone as iudge (condempned him) & iudged hym vnto the deth of the crosse. xxiiii. xxv.

¶ Fatigacion/ that was: whã Pylate hade putt vpon hym his owne clothes agayne/ and gyuen the sayde iugement, thã layde the heuy crosse vpõ his necke/ vnder the which (for very werynes and

fayntenes) he fell downe (as not able to bere it any forther) and thā caused they a nother mā to bere it for hym vnto the place/ that was the mounte of Caluary.

xxxvi ¶ Crucifixion, that was: whan he came vnto the place, they caused hym to put hym selfe naked agayne, and to ioyne and frame his body vnto the crosse, wher vnto they nayled him with foure great nayles, one through the mydle of hys ryght hande, the seconde through the lefte hāde, and through eyther fote one, laynge ẏ legges on croswyse, the one ouerthwarte ouer ẏ other, and so dyd they hang hym/ & by many rebukes mocked hym/ and whan he cōplayned of thurst/ they gaue hym eysell & gall. And whan he had hāged ther so paynfully the space of thre houres, he with lowde crye commendyng his spirite and soule vnto the father of

Lib. iiii. reuelat̄ btē Brygide cap. lxx. b

of heuen/ expired & dyed. And yet after his departynge (to be sure of his deth) one of ỹ sowdyours made a wounde in his syde & thrast hym vnto the harte with a spere.

¶ Sepulture, that is to saye: the buryinge, whan Josephe ab Aramathie had asked of Pylate his blessed body / he toke hym downe at complyn tyme, and buried hym in a newe graue or tombe that he had made for hym selfe. xxxvii. xxxviii.

¶ Resurrection/that was: whã the thyrde daye after he dyd aryse in a glorious body and soule, and appered fyrst vnto our blessed lady his mother, than vnto Mary magdalene, and after vnto ỹ thre Maries/than vnto saynte Peter, and after that vnto two of his disciples at Emaus. And the same nyght vnto ten of the Apostles whan all theyr dores and wyndowes were faste shut and closed

vp. Thus you maye perceyue he dyd appere .v. tymes that same daye of his resurrection.

xxxix. ¶ Ascencion/that was: whā he (in many sondry wyses, by many apperynges) had sufficiently proued & assured his glorious resurrection, by the space of .xl. dayes: than in the presence of his mother his apostles, and in the presēce of many other disciples, men & women: he dyd merueilously ascende and stye vp into heuen.

xl. ¶ The Mission or sendyng of the holy ghost, that was whan the .x. day after the sayd merueilouse ascēsion accordyng vnto his promyse he sent downe the holy ghost vnto his blessed mother / his apostles & disciples, wherby they were all fulfylled with grace, & confyrmed theryn, as the fyrste churche of christe, and so hath cōtynued / and doth & shall cōtynue ī the churche

vnto the ende of the worlde. Amen. ¶ you now wyll thynke this table ouer lõg for a dayly exercise, but you muste remẽbre that the selfe table is conteyned in the fyrst wordes of euery artycle, and the residue is a breue declaracion of the same, & therfore I shall be contente to set it out alone in selfe wordes, whiche ben in nõmbre. xl.

¶ Thus.

¶ Incarnation/ Natiuite/ Circumcision/ Epyphani/ Presentation/ Egypte/ Disputaciõ/ Humiliaciõ/ Educaciõ/ Baptysme/ Wildernes/ Faste, Tẽptaciõ/ Victory/ Electiõ/ Preachyng/ Teachyng/ Labours/ Miracles/ Maundy/ Ministery/ Consecraciõ/ Sermõ/ Agonye/ Betraynge/ Takynge/ Bisshopes/ Pylate/ Herode/ Pylate agayne/ Examinaciõ/ Flagellacion/ Coronacion/ Condemnation/ Fatigation/ Crucifixiõ/ De-

pulture/Resurrection/Ascention/
Mission.

¶ The ende.

¶ Nowe you may se this table
is not long, but may easely be had
by harte, and if it so be, and dayly
vsed: I dare well say the persones
shall fynde conforte therin, bothe
to exclude vyce / & also to encrease
in vertu & grace. And yet forther-
more to cõtynue therin vnto theyr
conforte & ioye euerlastyng wher-
vnto he bryng vs that bought vs
our lord god and most swete saui-
oure Jesu, who guyde you & kepe
you all. Amen.

¶ The housholder.

¶ Thus haue I nowe (in dis-
chargynge of my cosience) done &
fulfylled the cownsell & byddynge
of my ghostly father that taught
me thys lesson, whiche cownsell
was, that I shulde call you all by-
fore me: as well my wyfe and chyl-

dren, as myne other seruauntes, men/women, and chyldren, and to teche you thys sayd and same lesson that he taught me. Now I pray you all and charge you to do your deuoyr and diligence to followe it and vse it.

¶ Also he delyuered vnto me an other pryety lesson, whiche was not his owne werke, but of his translation as foloweth, and bad me also teche it you.

¶ A breue or shorte monycio or counseyle of the cure and gouernaunce of a housholde, accordyng vnto policy. Take out of a pystle of a great lerned ma, called Bernarde Siluestre, & put amonge ỹ werkes of saynt Bernarde for because that many done iudge and thynke hit was his owne werke.

Set forth by the same brother.

Firste good deuoute chrystians / take moste hede, and gyue moste diligẽce to ordre your selfe and all youres, vnto our lorde, accordyng vnto the poore lesson that goeth before/and than se well vnto the substaunce/and guydyng of your house/and goodes. Se fyrst that peace be in the house/and that you agre all together / for els all your goodes wyll sone goo to naught. Than (after the commune prouerbe) cut your thõges: after, or accordynge vnto your ledder. Spende accordynge vnto your gaynes / gettynges/or rẽtes/ and not aboue. It is also good policy/to haue one yeres rente/or a yeres gaynes in store for chaũces, whiche is not cõtrary vnto chrystiamte where extreme, or very streyte nede/is not perceyued in the neyghbour. A

negligēt or rechles ylone may soone set on fyre, & destroye great substaūce. Haue therfore a good eye/ and garde vnto the diligence of your seruaūtes, for vnder thē your goodes may soone mynuyshe / and be wasted before you knowe/ beware or haue knowlege therof / If your goodes begynne to waste better is, a lesse rebuke for you to absteyne, & withdrawe your charges/than to fall in to nedynes/ or daunger. An olde prouerbe. Qui plus erpēdit q̄ rerū copia tendit. Nō admiretur si paupertate grauetur. That is. ✠ Who so done spende beyonde theyr faculte/ No meruayle thoughe with nede they greued be.

¶ It is therfore a great prouidēce, & good forsyght oftē to coūte/ & cōpare your goodes, and your gaynes with your expenses. Oftē to ouerse your goodes, shalbe ne-

cessary. For your beastes maye take hurte for defaute of fode, all though they nothynge aske ne cõplayne. The stepp of the husbãde: maketh a fatte donghyll. And the eye of the mayster: a fatte horse. that is to meane. that the presence of the mayster: in euery corner / is moche profytable. Sumptuous & costly weddynges or brydales: bẽ damage / without honoure. Expẽses done vpõ warre: ben more honorable, than profytable. Better is to suffre some wronge, & to bye peace, than to make warre, or to kepe warre. Coste made vpõ prodigall persones: is clerely loste. Coste made vpon kynne, frendes: is resonable. Fede your housholde seruaũtes: with honest commune fare / without delicates. For ỹ seruaunte that is made a glotõ, shall neuer after mende his maners. Glotony is vyle, fylthy, and styn-

Aristotl. i Econo.

kyng, and wyll make the negligēt and carcles persone soone roten & shorte lyued. Meane kedyng with scarcite: is vnto the diligent persone/ pleasaunte and profytable. vpon the holydayes & hyghe feastes: gyue your housholde plenty of meate, but seldome & fewe delicates. For the vse of delicate fode/ wyll soone marre a good seruaūt. Let glotony and thy purse stryue, and go to lawe together: and beware thou well, whiche parte thou takest, but for the moste parte alway holde with the purse. For glotons, men of lawe, and wytnesses/ done speke all of affection, but the purse bryngeth in playn euidence and proofe, the empte barne and ȳ empte bagge. But if very negardy shut vp thy purse, than arte not thou an euen iudge. For nygardy is a folysshe and nedeles fere/ and euer lyuynge in pouerte, & hou-

Eccles. xxxi.

deth & muckereth vp: he can not
tell for whome. If you haue plēty
of corne desyre no derth. For those
persones that of couetous mynde
done procure or desyre derth, done
procure & desyre the deth of ỹ poo-
re, and shalbe accused: as homici-
des & mālleers. Sell thy corne bet
ter chepe vnto thy neyghbure (al-
though he were thyne enemye) thā
vnto straūgers. For an enemye is
somtyme sooner vaynquyshed and
ouercomen by a kynde dede/ than
by the swerde. Be neuer at debate
with thy neyghbure, but rather
study/ & laboure to be at one. For
ỹ canst haue none so sure a castel/
or garde of thy lyfe: as is the loue
and frendshype of thy neghbure.
If thou suspecte the womē of thy
house: let other persones rather
shewe the/ thā ỹ shulde be ouer bu-
sy to try out ỹ mater. For though
it were of thyne owne wyfe/ or the

wyfe of the husbande: it were bet=
ter vnknowē. For ones knowē, it
is neuer cured/ ẏ wounde is wout
remedy. If any remedy be: it shal=
be whan lyke chaunce is herde of
other ꝑsones. The lest ⁊ most easy
way therin: is to dissimule the ma=
ter though it were pryuely knowē/
and pretende ygnoraūce without
any quarell or cōtenaunce, but ra=
ther by a dyscrete ghostly father
let the parties be reformed ẏ synne
be not contynued. A noble harte/ ⁊
hygh gentyll mynde: wyll neuer
serche of womēs maters. A shrew
wyll soner be corrected by smyling
or laughynge: than by a staffe/ or
strokes. The beste way to kepe a
womā good: is gentyll intreaty, ⁊
neuer to let her knowe ẏ she is su=
spected/ ⁊ euer to be counseyled ⁊
informed wͭ louing maner. An ol=
de woman vnclene of lyuyng (if ẏ
lawe wolde suffre) shuld be buried

quycke. Let your clothynge or a-
Of aray. ray, be in a meane, nor vyle ne pre-
cyous, but alway, fayre & honest/
and of sad: and not of wanton fas-
shyon. A costly garmēte beyonde:
or aboue the state and degre of the
persone: is a sygne and tokē of ly-
tell wytte. For a woman that hath
suffyciente araye: to desyre newe/
and chaunge: is a synge of lytell
sadnes. ✠ Truste hym rather for
thy frende, that somwhat doth for
the: than hym that doth offre hym
selfe: saynge. I am yours in all I
can & may. For in wordes is great
Prouerb xvii. c plenty of frendes. ✶ A true frende
loueth at all tymes, and neuer fay
leth at nede. There is no compa-
ryson of ryches: vnto a faythfull
Ecclesi. c. b frende. ✶ Neuer repute, ne thynke
hym thy frende that doth prayse/
or boste the vnto thy face, or in
thy presence. Whan you gyue coū-
seyle vnto a frēde: say this semeth

best vnto me, not thus you muste nedely do. For you may soner get rebuke, or blame for your coũseyle if it proue not: than thãke for your good counseyle: though it spede well. If mynstreles, iogulers, or gesters, come vnto thy house: saye thou haste no lodgynge for suche gestes / you kepe neyther Inne nor alestake. For if you take pleasure in theyr pastymes: you bene full lyke to haue a nother wyfe shortly after, whose name is called pouerte, or beggry. If you fortune to come wher they ben, and begynne somwhat to delecte in theyr maters: I aduyse you dissymule & take vpon you that you herde the not/ ne set any thynge therby. For if they perceue & se you but laugh: they wyl take that for an ernest to crye largesse/ and to haue reward. And so importune wyll they be / & so shãfully craue: that you shalbe

yꝛke and wery of them, & peraduẽ-
ture they wyll fall to rebukynge/
braulynge, and scoldynge, so that
you shalbe payne & glade, to gyue
somwhat (for fere) vnto those ga-
lowe clappers, worthy in dede to
be hanged vp. For I tell you, god
is not pleased wt that occupacion:
except it be (as scãt tolerable or a-
lowable) among pꝛynces, lordes/
and hyghe estates.

Now for your seruaũtes, if you ha
ue a seruaũt of hyghe pꝛoude myn
de & stubburne stomake, put hym
away lest after he do you harme, &
so do hym that alway doth pꝛayse
your maners in all thinges. For a
flaterer is worse than an enemye:
your enemy can not lyghtly decey-
ue you, but your seruaũts or your
neyghbours ẏ do pꝛayse you bene
surely aboute to deceyue you. If
you haue a bashefull & dꝛedefull
seruaunte & kynde hym kaythfull/

Eccleſi. vii. c. & xxxiii. d

than loue hym & cherysshe hym as your owne naturall chyld. Make your buyldynges rather for nede than for plesure. For ỹ appetyte of buyldyng for pleasure shall neuer haue ende, tyll pouerte teche wyt: sõwhat to late. Be loth to sell your herytage, & if you muste nede sell: Sell not vnto great persones, but rather for lesse vnto ỹ lower persones. Better is to sell, thã to borow by vsury. For vsury is lyke a theefe ỹ wolde warne you before: what harm he wold do vnto you. If you bye or bergayn, be not butyfellow wt great persones. And though he be vnder you, yet stryue not with hym leste he put his parte vnto your better, or master. In all thinges kepe truely & faythfully your bonde & promyse, accordyng vnto your couenaũce. Due temperaũce is a thynge of greate honesty in a housholde, let therfore your drynke

wyne / ale / or bere / be temperate
Strong dryncke is more pleasaũ
Ecclesi xxxi. d te / than holsome. The wyse ma
sayth, that sobre dryncke is the hel
Ibidem. the both of soul and body. And the
wise & lerned persone wyl be rygh
well contente with lytell dryncke: &
that shall not trouble ỹ stomake /
but rather cause swete and holso-
me slepe: and of the contrary done
come many incõmodytes as there
doth folowe. Who so euer among
many & dyuers stroge dryncke wh
haboundaũce therof: is sobre / may
be called an erthly god, or a god
vpon erth, wrastle not therwith if
you do my coũsell. And if by chaũ-
ce you be in cõpany, & begynne to
fele ỹ dryncke werke: aryse and de-
parte: a slepe is more mete for you
than any cõpany. Who so by wor-
des wolde excuse dronkennes: doth
openly declare his owne disease.
The knowlege & iugement of wy-

nes: doth nothyng become a yong
ysone. If a physicion or surgiō vse
to be dronke, let him not haue ȳ cu
re of your disease ne let none of thē
take experience, and lerne in you/
howe to cure or hele a nother. For
though they be well lerned / & ha=
ue not experience: it is no wisedo=
me to let thē proue theyr connyng
vpon you. Great gaye horses, and
lytell preaty dogges: leue you vn=
to lordes & ladyes. A byg labou=
ryng horse, & a mastyfe, or a curre
dogge: ben good to kepe your hou
se. As for haukes, houndes & hū=
tyng dogges do spende more than
they done get, they ben mete and
accordyng for states: to set ydle ser
uaūtes on werke, but farre vnac=
cordyng ben they, for husbandes &
ware housholders. It is no wyse=
dome to make your owne chyldrē
stewardes or rulers of your hous=
hold or goodes. Foles & negligēt

or careles ꝑsones, haile many mis-
foztunes. For that is theyz cómu-
ne excuse whā any thyng is wrōg
they say thā, that chaunce oz mis-
foztune was cause therof. I saye
not nay: but ꝑ chaunce oz myskoz-
tune may fall. But who so doth fo
low wysdome, lernyng, & discretiō
shall seldome accuse myskoztune.
Foz diligēt warencs, & good hede,
done seldom cōpany wt myscoztu-
ne. But yet moze seldom shall you
se myskoztune & slouth oz neglygē-
ce, departed in sondze, foz they dōe
cōmunely cōpany together. The
sluggard saythe, god wyll helpe
hym, & so longe he trusteth therun
to, tyll he be brought vnto beggry
Prouer. vi. Foz god by ꝑ wyse man doth sende
the sluggarde (foz example) vnto
the Ant oz pysmeze, to lerne to la-
Iob. v. boure. Foz man (sayth Iob (is boz-
ne vnto labour, as a byzd to flye.
Kepe you (therfoze) but fewe ydle

persones or men. And watche you well & take good hede vnto euery psone of your house. And euer pōdre, weye, and cōsydre your expenses, w̄ your gaynes or gettynges. Fyrst get and bryng in, & thā spende. For it is no good husbādry to borow. And whan you waxe aged truste rather vnto god than vnto your chyldrē or frēdes. That you sede before you, you shalbe sure to fynde. No cofre, cheste, ne towre may be more sure to kepe treasure: than is heuē. Let not (therfore) the poore passe you. What you gyue vnto thē: you gyue vnto Christe. And of ẏ you leue behynd you: appoynt vnto euery psone his parte. For better were it for you nothing to leue: thā ẏ stryfe & debate shuld be made cōsciēce blamysshed & god offended for your goodes. Truste them best to do for your soule: not ẏ done loue, or say they done loue

your soule, but that you done perceyue, and coniecture, done loue theyr owne soule. Make your testamente euery yere newe, & surely sealed by wytnes. Laye it where (whā nede is) [illegible]ay be founde, no man [illegible] howe to ende his life. The [illegible] sure way, to dye well, is well to syue. Whiche he graunte vs, that bought vs, our lord god, & most swete sauyour Jesu christe. Amen. Of your charyte pray for ẏ same olde wretche of Syon.

Rychardc whytforde.

¶ Imprynted by me Johñ waylande / At London within temple barre. At the sygne of the blew garlande / Frome the temple gate uot farre.

Añ. M. CCCCC. & xxxvii.

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